THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the American Monthly Magazine

Nature.

For I have learn'd
To look on nature,—hearing oftentimes
The still sad music of humanity.—*Wordsworth.*

My thoughts go back to boyhood, when I loved
To cherish sweet affections in my heart
For every green and solitary place—
When the swift rivulet seem'd scarce more glad,
Or the wild bird more free. Then I knew
Where every violet found itself a home;
And where the wind flower spread its azure leaf,
And gazed upon the sun; and I could tell
Where the soft twilight of the arching woods
Fell with most tempting beauty, and each haunt
Where silence listen'd to the warbling brook,
And fed her soul with music. Then I loved
The mysteries of nature. Stars on high
Had not more glory than the flowers below;
The smallest leaf that trembled in the light
Had equal splendor with the noonday sun;
For by its slight and cunning workmanship
I felt that it was God's, and thus I trod,
E'en in the very morning of my life,
Amid the brightness of his universe.

I thirsted for the beautiful and true;
And when I cherish'd beauty, I found that
Which open'd all the fountains of my heart,
Gave me a thirst for virtue and for love,
And quicken'd my perception of the good.

Thus nature was the interpreter of truth,
And thus by nature was my infant soul
Illumined and made pure; and even now
I fain would listen to her holy voice,
And teach my spirit by her influence:
I still would love to wander by the side
Of happy inland waters, when they gleam
With the bright lustre of the evening stars,
Or dimple into smiles, and faintly blush
At the first glance of morning. I would still
Love hill and valley, and each wild wood flower—
I still would wander by the running stream,
And watch the sinking sun, and the soft clouds
Tinted with pearl and amber. I would gaze
Amid the stars, and let my winged thoughts
Go forth, piercing like light the universe.

Thus I would look upon each visible thing,
And ravel out its meaning. I would see
The living emblems of eternal truth
Throughout God's works for ever lifted up;
Till every outward and material form
Should seem a type of things invisible,
A clear outshaping of the thoughts of God,
A silent pointer to the Infinite. R. C. W.

THE CHURCHMAN.

From the Literary and Theological Review.

THE REUNION OF CHRISTIAN SECTS NOT IMPRACTICABLE.

(*Concluded from page* 1060.)

The question now arises, (and a question pertaining more vitally to the interests of the Church can hardly be thought of,) *whether this state of things is to be regarded as permanent, and to be acquiesced in as incurable; or whether the reunion of Christian sects is to be looked upon as practicable?* That this reunion is to be desired, is here taken for granted. "No one," says a distinguished writer, "if formally appealed to, can consistently call himself a Christian, and not profess to desire the restoration of ecclesiastical harmony." *Unity* is so essential an attribute of the Church, is enjoined so imperiously by a regard to her honor, safety, and strength, and is so indispensably necessary to her universal conquest, that it must stand first in all the desires and prayers of the enlightened Christian for the prosperity of our holy religion. It may be assumed, then, that this union is desirable; but is it practicable? It is our object to show that it is, and chiefly on the ground of that principle which has been already illustrated, and which has been so efficacious in the production of the greatest and best institutions which the world has ever enjoyed. The union of Christian sects may be accomplished by their being caused antecedently to taste those bitter and poisonous fruits of division, of which union, not merely in spirit, but in a general constitution, a simple creed, and a visible form, can afford the only effectual antidote.

The *obstacles* which lie in the way of this consummation are not overlooked or underrated in coming to the conclusion that the reunion of our sects is practicable. The paramount importance attached by the different sects to the points of doctrine or discipline in which they differ, is clearly perceived. Having separated themselves from the body of Christians for the sake of asserting and exhibiting certain truths or usages, supposed to be neglected or rejected by others, it follows almost necessarily that they should come to assign them a disproportionate value, and even exalt them into the place of fundamentals in religion. And thus every proposition toward union is met at the outset with the maxim, *first pure, then peaceable,*—a noble principle, when rightly applied, but capable of perversion to the lowest purposes of sectarian bigotry.

In addition to these professed and more respectable objections to union, there are others more covert, arising from the mutual jealousies and animosities of the sects, and more than all, from the selfish interests connected with them, as the spheres of vulgar ambition, and the means of a cheap notoriety.

And these obstacles to union, which result from the very nature of sectarian division, and always attend them, were never more exaggerated than at the present moment. There may be less of actual controversy between the sects than at some former periods; but this is not because they are becoming more united, but for exactly the opposite reason, that they are becoming more entirely separated. The lines of distinction being now so deeply drawn, and clearly defined, the border controversy must, of course, be terminated. Each sect is coming to possess within itself those institutions for common, collegiate, and theological education, for domestic and foreign missions, and for every species of religious and charitable effort, which relieve it at once from the necessity and the hazards of any intercourse with others. Entrenched behind its munition of rocks, and separated by an impassable gulf from the excommunicated world, each sect is respectively persuading itself that it may now lead an independent existence, and propagate its favorite peculiarities, unadulterated by any heretical mixtures, to the ends of the world and the end of time. But, unhappily for these their halcyon prospects, they are no sooner relieved from their controversies with each other, than they fall, according to the true spirit of schism, into internal dissensions. Petty factions, the germs of future sects, are forming in the larger denominations, and contending with a virulence peculiar to family quarrels. While instances are unknown in which the larger sects have united, those are frequent in which they have become twice and thrice subdivided. It is the just penalty of schism, that each fractured member acquires a poisoned sting, which reverts upon itself with the same deadly instinct which had separated it from its native body.

The magnitude of these obstacles to the union of the sects is perceived and acknowledged, and also the utter feebleness of every thing which man can do to remove them. How powerless must reason and argument prove in overcoming either the doctrinal objections or the selfish interests which oppose themselves to the reunion of the sects! How vain were it, in opposition to such difficulties as these, to point out the sin of schism, or the goodness and pleasantness of brethren dwelling together in unity! To rely on the force of such considerations for moulding the obstinate and intractable elements of sectarianism, would be like the philosopher's depending on the abstract beauty of virtue, or the *fitness* of things, to reclaim the profligate. The sacrifices and concessions necessary to the success of any plan of union could never be extorted by the mere force of eloquence, however moving, or logic, however irrefragable. It is well remarked by Robert Hall, that "though reasoning may supply an effectual antidote to mere speculative error, it opposes but a feeble barrier to inveterate prejudice, and to that contraction of feeling which is the fruitful parent of innumerable mistakes and misconceptions in religion."

Nor can any relief be expected from any direct efforts to promote an outward and artificial agreement, in the present state of men's minds. Attempts to force a union between parties not cordially disposed to unite, have usually ended in making the breach wider. The various schemes of co-operation in benevolent effort, so far from being able to countervail sectarian tendencies, as has been confidently hoped, are found in practice too feeble to withstand their power, and are fast falling asunder into their constituent elements.

But however mighty may be the obstacles to union, and however powerless all that man can do to remove them, this desired consummation is not to be despaired of. What is impossible with men, is possible with God. The grand method by which his providence has accomplished so many beneficial results is still in reserve. When he would bring men to adopt such an institution as he sees to be best for them, instead of addressing words to the outward ear, which is all we can do, he uses the resistless cogency of events, and causes them to feel such evils as result from the want of that which he would supply. Instead of constructing discordant and reluctant materials into an outward frame, soon to fall to pieces again, he prepares a foundation for his works in the dispositions of men, and leads them to desire the boon before he bestows it upon them.

That such is the method by which divine Providence is preparing to give peace to his people, and to build again the ruins of his temple, will not appear doubtful to one who intelligently surveys the aspect of the religious world. The evil of schism is beginning to be more deeply and generally felt, and Christian unity to be more intensely desired, and by more persons. There have not indeed been wanting, in any age since the Reformation, single individuals who have risen superior to the passions and prejudices of the sects to which they have belonged, and have acknowledged the evil and inconvenience of division among Christians. There is ample evidence from the correspondence of several of the early reformers, especially of Calvin and Cranmer, that they heartily deplored those divisions which already began to appear in the Protestant body. The idea of the unity of the Church still lived, with operative power, in their minds, and they had not yet made the discovery, that division is necessary to purity, strength, and efficiency. But these individuals have hitherto been few in number, and have always far preceded their own times, and have met the fate of those who do so. They have either spoken unheard, or, if they have been so fortunate as to gain the public ear, they have been persecuted and overwhelmed. Bent upon realizing, to its utmost extent, the right of private judgment in matters of religion, the Protestant world has hitherto pardoned more readily the grossest abuses of that right, than the least attempt to impose restrictions upon it. But there are many indications that the times are ripening for better views. A wider audience is constantly preparing for those who advocate the abandonment of our trifling peculiarities—the product of an unbridled licentiousness of thought, and a return of all Christians, with submissive faith, to the grand essentials of our holy religion. Not a few persons are, indeed, still found, who, from long familiarity with the existing state of things, or from having their personal interests identified with it, or from their low *ideal* of the Church, can see no evil in the present sects of Christendom, and even regard them as, on the whole, desirable. But their number is gradually decreasing, they are becoming the few; while that sense of the evil of sectarianism, heretofore confined to the greatest and best of men, is beginning to pervade the mass of the Christian world That this sense will be rendered more and more deep and pervading, as preparatory to the reunion of Christians, cannot be doubted. In what particular manner this result will be effected, and all parties be made disposed to harmony, may not be foretold. It may be so ordered by divine Providence, that there shall be a prevalence of error and corruption within the Church itself, which will render a vigorous union necessary for the pusposes of effective discipline. Or there may be raised up against the Church, from without, such an array of persecuting enemies, such a violent opposition from Popery or infidelity, that our sects shall be compelled to cease from their shameless contests, and unite all their powers for self-defence. But whatever may be the means adopted, it cannot be doubted that this end is pursued, and will be attained, by the great Head of the Church. It was his last prayer in the days of his flesh, that his followers might be one. And now that he is exalted to the throne of the universe, he doubtless cherishes the same desire, and is wielding the infinite resources of his power for its accomplishment.

Whenever the evils of disunion are sufficiently felt, then there will certainly be an effectual remedy devised and adopted, at whatever cost. Whenever there is a will to unite, a way will be found. The points of difference between the sects, now magnified into so much importance, will resume their proper insignificance. Obstacles which had appeared insurmountable, will vanish, and unexpected facilities will offer themselves. There are no sacrifices which will not be made by persons and communities, when suffering under evils which admit of no cheaper remedy. The most boundless and unthought-of concessions, from private interest for the public welfare, have been extorted by the pressure of necessity. No opinions, however settled; no prejudices, however confirmed; no enmities, however inflamed, can stand long in competition with the urgent demand for relief from present evil. Mountains will be levelled and valleys exalted, crooked places be made straight, and rough places plain; and over the way thus prepared, will concord, child of heaven, walk forth as it were spontaneously to meet the desires of those who had long watched and waited for her coming.

It cannot be justly inferred from what has been said, that because we are now experiencing the same evils of schism, in remedy of which the early episcopal regimen was devised, we are therefore to adopt a similar regimen, as the only cure of the evils of schism, and the only basis of Christian union. What might have been a wise and salutary arrangement in former times, and under different political relations, might prove so no longer. The past history of the Church should not be overlooked in any plan to reorganize its broken body; and double guards should be set at those points where the primitive government broke over into Papal supremacy. Two rocks, equally fatal, endanger the course of those who would escape from the narrow enclosures of sectarian religion into a more open and unrestricted Christian fellowship: on the one hand, a creedless and formless Christianity, ending at last in a vapid idealism; on the other, a government so concentrated as to terminate in a second spiritual despotism. Somewhere between these must the course of safety run. The proper unity of the Church does not stop short with a mere accord of feeling, on the one hand; nor, on the other, does it require an absolute uniformity in doctrine and discipline. While it would require the adoption of a simple creed, and of a comprehensive outward polity, it would also allow, under these, such unessential diversities of opinion and form, as may always be expected to exist.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM. NO. III.

RELIGIOUS LIBERTY.

(*Concluded from page* 1057.)

Leaving the persecution carried on by ecclesiastical bodies for religious tenets, I wish to call the attention of the reader to similar practices for *political considerations.* In 1807, the Rev. Thomas Allen, of Pittsfield, Mass., preached a sermon on the opening of the new year, in which he alluded to the change which had taken place in the legislature, whereby the state and national governments would be enabled to act in concert, and at which some of his federal hearers became much offended. A train of measures was immediately set on foot for the purpose of ousting Mr. A. from his office; but he being too firmly seated in the affections of his people, they were foiled in the attempt, when several of the neighboring clergy whose politics differed from Mr. A.'s—kind souls—came to their relief, and made them a distinct church, for no reasons but political ones. The account of this separation is given by the son of Mr. A. in a pamphlet of ninety-six octavo pages. Pittsfield, 1809.

Mr. Allen, however, was not alone in being *persecuted* for *political considerations.* Indeed, for a long time the wrath and rage of the goodly Puritans was so great, that a suspicion of republicanism was as fatal to the character of a Congregational minister as a confession of heresy. The trial and expulsion, unheard, of the Rev. Stanley Griswold from the southern association of Litchfield county, Conn., and the train which was laid to insure his destruction, are well described in a *Statement of the Proceedings* of the said body, Hartford, 1798; and the correspondence between Mr. G——, Mr. Huntington, and others, printed 1802; and furnish good evidence of my assertion.

But I will not multiply examples; these are sufficient to illustrate the spirit that was abroad, and which induced many a minister of the Gospel of Christ, in the Congregational Church, *to refuse to pray for the President of the United States after the election of Mr. Jefferson.*

Turning away, then, from the doings of ecclesiastical bodies, composed of the clergy of that Church, I pass to a consideration of some acts performed by individual churches. The Congregationalists, resting the defence of their ecclesiastical organization on the ground of expediency, are compelled to admit the Episcopal Church to be a true Church, and to admit the communion of their members; but they have ever hitherto refused to dismiss and recommend their members to that Church.

A young man who was supposed to be inclined to Episcopacy, requested a dismission from a Congregational church, and "a letter of recommendation to the Church of Christ," in the place where he resided, knowing that that was the usual language of their letters. But effectually to prevent his attaching himself to the Episcopal Church, the "brotherhood" voted to recommend him, not to the Church of Christ, but "to the Congregational Church."

In another instance a nervous young man, contrary to the wishes of his father, who was a Churchman, during a time of high religious excitement, was persuaded to join himself to a Congregational church. Time rolled on; and a maturer judgment, a calmer reason, and a more enlightened understanding, convinced the young man of his error. Desirous of retrieving the effects of that false step, he applied to the church of which he was a member, for a dismission and recommendation to the Episcopal Church; or if they would not do that, for a dismission simply. He received for answer, that they could do neither. Whereupon he notified the church of his intention to withdraw, and gave his reasons for so doing. On the receipt of this letter, without ever notifying him that any charges had been preferred against him, or without summoning, or notifying him to appear before them, they proceeded, as report said, forthwith to *excommunicate him.* Indignant at this unheard-of course of proceeding, the father, for the son was yet a minor, addressed a letter to the pastor of the church whom he supposed had excommunicated his son, asking to be informed whether such was the fact, and if so, requesting a copy of the proceedings against him. The answer was evasive and jesuitical; and to this day the father's question has never been answered. Comment on such an outrageous case is unnecessary. The plain facts are the worst dress in which this transaction can be clothed.

To these accounts I will add another. A man who had been baptized and brought up in the Episcopal Church, married a wife who was a member of a Congregational church; and through whose influence he attended for a long time their meetings and their communion. At length a new parish and a new town were formed; and this man, who was in the limits of the new one, never after attended the meeting of the old parish and town. Things for a long time remained in this manner; when the old man, whose gray hairs were just ready to drop into the grave, received a summons to appear, not as is usual, before the Church, or, what would be nearer the ordinary practice, of a committee of it, *but to appear before a* Committee of the Society, to answer to a charge of adultery.

Such an extraordinary act was never before heard of; it is without a parallel in the annals of the world. If the supposed offender had been a member of that Church, such a proceeding would have been an entire departure from every principle of Congregationalism, as well as from reason and common sense. But that a man who was a member of another communion, and another church, and residing for fifteen years within the limits of another society, should thus be called upon, is passing strange.

But the transaction was not less unusual in its progress than in its inception. The old and decrepit Churchman, desirous of clearing his character from any such aspersions, applied to a lawyer who was a member of the same church, for counsel, and was advised to disregard the summons. But the man, conscious of his innocence and integrity, and knowing that the charge had originated in the base slander of some miscreant, insisted upon making his defence, and desired his counsel to attend with him. The appointed time and place found the alleged criminal at the bar of the modern inquisition, who, when called to answer, his counsel insisted upon putting in and did put in a plea to their jurisdiction, alleging that he belonged to the Episcopal Church, but denying that he belonged to that.

The inquisitors took time to consider, and then refused to hear the man, in his second childhood, by counsel, and directed the attorney to leave the house. He did so, and they proceeded to trial. When they found themselves wholly without evidence, and much against what we have reason to believe were their wishes, *they were obliged to acquit him.*

I will make no reflections on this transaction. The man who is possessed of the common feelings of humanity, will not be in a mood for cool reflection after reading it: and I shall only add another sample of the religious liberty of Puritanism, which fully justifies the opinion that the sons who build the tombs of the prophets have inherited the spirit of the fathers that slew them.

A member of a Congregational church studied theology in the schools of ultra Calvinism, and became a preacher. After some time he lost his health, and returned to the land of his fathers, the abode of his childhood. Years passed away, until study and experience wrought a change in his views of Calvinism; and he became, on the subjects of foreknowledge and decrees, in principle, though not in name, a Churchman, retaining, however, all his Congregational notions of ecclesiastical organization. In a church where every man was expected to take a part in their religious exercises, this change, had it been desired, could not have been long concealed.

No sooner were his feelings known, than the whole artillery of the church was opened upon him, and committee on committee were directed to wait upon and deal with the wandering brother. But superior knowledge, especially when seconded and sanctioned by truth and reason, rendered him more than a match for all their committees, though backed by the pastor himself. But the unremitting persecution of his brethren moved him not—a persecution of that bitterness which led an intelligent lawyer, himself a Congregationalist, to say to the suffering member, "Your brethren only want the power, to induce them to light around you the fires of another Smithfield."

At length fell disease laid hold upon their victim, and the brethren who had promised to watch over and comfort him, predicted a scene of horror at his death-bed. His strength failed, and they looked anxiously for the day of darkness that was to come over him; but the day of their prophecy came not. While his physical energies wasted away his intellect remained unimpaired, and he went down to the "valley of the shadow of death," without a doubt or fear, cheered through the gloomy scene by a strong hope in "the Lord that bought him," and lighted him onward by the effulgent beams of the "Sun of Righteousness." During his long illness he was visited by a numerous circle of acquaintance, whose belief in his heresy was shaken by his confidence and constancy, and it was necessary to do something to arrest the progress of this feeling.

The devoted man died, and on a Sabbath noon was buried. In the afternoon a sermon was preached by the minister under whose ministrations he had sat—and oh! tell it not in Gath, publish it not in Askelon—while the tears were rolling big and fast from the eyes of the widowed, weeping mother, and her sorrowing, fatherless children, the minister, *as a comfort and solace to the broken spirit,* arraigned in fact, though not in terms, the belief of him over whose remains the last falling clod had scarce ceased to sound, as an *impious heresy,* tending to the immediate destruction of men's souls; and more than intimated that the full confidence of the departed saint was but a strong delusion, sent upon those who had departed from the faith, and denied their Lord and Master.

You may think, Mr. Editor, that this picture is overdrawn, that it is not credible, and I shall not blame you for indulging that feeling. I could scarcely have credited the account myself, had not my connection with the deceased made me *personally* conversant with the facts.

How many of these heart-rending cases, from time to time, occur in that Church, where no appeal can be had, is not in the power of any one man to tell; but the few which come to the light are enough to convince us that they are not rare, nor characterized by any mercies more tender than those which raised the ponderous towers, and dug the dark and dismal vaults, of the Spanish Inquisition. Juris Consultus.

For the Churchman.

THE TRUE FRIEND—A GENEROUS HOST.

"In my Father's house are many mansions. . . . . . I go to prepare a place for you." *John* xiv. 2.

In a former paper I briefly held up our blessed Saviour as the only "true friend" to the earthly pilgrim. He will also be the generous host of the future inhabitant of heaven. A hospitable temper is enjoined by the Gospel, and has ever, in all ages, been considered an eminent proof of a benevolent heart. But human hospitality is often mixed up with selfish motives; is not seldom coexistent with unholy feelings that mar its beauty; and at best is limited in its influence by the scanty means and feeble powers of its subject for securing even the momentary comfort and well-being of its object. Not so with our heavenly host. Pure, undiluted love reigns in his heart, and causes it to beat with the kindliest emotions toward his friends and guests. To his mansion no rank, nor wealth, nor power, can procure a passport for the unworthy applicant; while to the meanest, poorest, feeblest penitent, his door is open, and his choicest bounties ready to his hand. Nay more: so overflowing is his tender mercy to the needy, that, lest they miss their way, or commit themselves to some cruel host, he sends abroad his messengers, to seek out those who are straying from the way, to set their feet in the path, to cheer them onward, and uphold them till he himself receive them upon the borders of his land, and bid them thrice welcome to their resting-place. Nor does he, after awhile, set them adrift again; he takes them for his own, adopts them as his sons and friends; he infuses into their hearts his own most gracious Spirit, and makes them love like him to find their bliss in making others blissful. He gives them each their office, and fits them for their sphere of action; he enrols them among their brethren of the skies, who delight to do their Father's will, and to promote his glory. None need fear, although the hour be late, lest on their arrival they shall find the places all preoccupied and themselves shut out; for his mansions are many and capacious, many as the stars of heaven, and capacious as his heart. His love is both intense and provident. He so loved the world that he forsook his home with all its joys, cast his lot among the most abject of mankind, suffered with them and by them, and at last died for them: and so great is his forethought, that he has gone "to prepare a place" for all those who take up their cross and follow him.

Reader, art thou an object of his love and provident care? Art thou one of the chosen few, for whom he has gone to prepare a place in the celestial mansions of his Father? or art thou one of the many who slight his love, who aspire not to be his guests, who barter the endless happiness of heaven for a brief hour of besotting pleasure? Weigh well the question, and answer truly to your conscience; for, if you do not, you soon must answer it to your God. See too that your heart deceive you not. Remember that he with whom you have to deal is as holy as he is merciful, and that he abhorreth iniquity. If, then, your heart, which is "desperately wicked," be not sprinkled with the blood of Jesus—if your sins be not blotted out by God's mercy through Christ—if you be not made pure by the Holy Ghost, and new desires, and new inclinations be not planted in your heart—if you prefer not the lowest station in the mansions above before thrones and sceptres upon earth—you want the "one thing" which can alone introduce you as a guest into the court of heaven. Even if it were possible for you, with your nature unrenewed, to gain admittance to the new Jerusalem, how could you, who by reason of your evil deeds love darkness, abide for a moment in that city, which the glory of God shall lighten, and of which the Lamb shall be the light. That searching light would be to you less tolerable than the flames of hell. But this cannot be, for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Propitiate then, ere it be too late, by true repentance and love unfeigned, your ascended Redeemer, that you may be numbered with the guests at the supper of the Lamb, and may say with the Apostle, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Dio.

For the Churchman.

MISSIONS.

On casting our eyes around the world, we cannot but be willing to admit that the calls for the labors of the missionary are great, and that "the harvest truly is plenty." Look at Africa, benighted Africa, and see the perishing state of its children. They are calling upon us to send to them the bread of life; they are anxious to receive the truth as it is in Jesus, and to be adopted as his disciples. Yearly how many of its inhabitants are swept off without one ray of light of the everlasting Gospel, and thousands are sacrificed to the cause of heathen superstitions. But still many are remaining who may be arrested in the course of sin, and for them an inheritance obtained in the world of spirits. Can we hear and read of their deplorable condition, and not be moved with love and pity? Can we remain inactive and unwilling to engage in the work of saving souls? Can we who are enjoying the rich blessings of the Gospel refuse to dispense it to others. O let the command of our dear Redeemer be ever engraven on our hearts! "Go, preach the Gospel to every creature," and let it incite us to aid in the great work of salvation. We are all able to cast our mite into the treasury of the Lord, and be the instrument of doing good. Let us not then hold back when opportunities are presented to us, but rather be thankful to the Lord of heaven in permitting us to assist in bringing the world to him.

Europe, Asia, and our own country, have also their several claims. True it is, that many missionaries have been sent forth, but still many more are required. The fields are white and ready for the sickle, "but the laborers are few;" thousands are perishing for the want of the heavenly manna, and thousands are going down to the grave without an interest in Christ. Christians, shall it be so? Will you see the cause of your Maker thus neglected? Will you remain in your lethargy, and turn a deaf ear to the call of those who are perishing. Thanks be to God, the missionary cause has the appearance of being more alive in the hearts of his people than it formerly was, and a deeper interest is felt in its behalf. The fruits of our appeal recently made in this city, on the departure of our missionary to Persia, plainly indicate that the enterprise is dear to some hearts. Let those who love the Lord and the souls of men, continue to contribute liberally; let them remember that the work in which they are engaged requires their sincere prayers for the blessings of the Holy Spirit on all their undertakings, and that without it "vain is the help of man;" and let them also bear in mind "that there is joy in heaven over one sinner that repenteth."

O Father, we thank thee that thou hast conferred upon us such honor, to engage in this mighty work. May we ever show forth our gratitude, by devoting ourselves to thy service, and engage in every undertaking which may promote thy glory! Enable us to send thy word to the Heathen, and assist us to continue our exertions,

"Till earth's remotest nations
Have learn'd Messiah's name." M. B

For the Churchman.

CANON I. OF 1835.

NO. I.

The construction of the second section of the first canon of 1835 has become a question in the Church, and a difference of opinion exists among the bishops respecting it. It is an important question both in a civil and ecclesiastical point of view, and may be fraught with important consequences to the Church. It may become a question in the civil courts, and affect the peace of the Church. If a bishop be illegally elected under it, though his consecration would give him the spiritual powers of his office, he would not legally have jurisdiction over the diocese for which he was intended; and in attempting to exercise it in some instances (as in the suspending or degrading of a minister) he might subject himself to a civil prosecution for damages. Neither would he be entitled to a seat in the House of Bishops. The question is of a judicial rather than of an ecclesiastical character. The canon is a statute or law, and the same principles and rules of construction which lawyers would apply to an act of assembly, are to be applied to the construction of this canon. The question is, whether in electing a bishop under this section of the canon the bishops are to meet for the purpose, or may send their votes in writing from their own dioceses. What have the bishops to do? They are, 1st, to decide whether it is expedient to appoint a bishop for the applying diocese,—"The bishops *may* select." 2d. If they decide to do it, then to select the most suitable person. Do not both these matters, from their very nature, require the bishops to advise and consult together, deliberate, inquire, ascertain the situation of the diocese, compare the qualifications of the candidates? Ought they not all to have the same information, and that of the very best kind, in order to form a proper judgment? And can they have it except by meeting? Is it not at least *essential* that the electors should know who are proposed, from whom the selection is to be made? And is it possible they should know unless they meet? Who is to inform them? And a new name may be introduced at the very last moment. Look at the effects and consequences. The Diocese of Maine, we will suppose, applies for a bishop. The presiding bishop notifies the application to his brethren, and requests them to transmit their votes to him by letter, by a given time. A leading Churchman in Maine writes at the same time to a distant bishop, say him of Tennessee, that A. B. would be very acceptable to the Church in Maine; and that bishop, having no other person whom he particularly prefers, adopts the suggestion, and sends his vote accordingly. The same course is pursued, and with the same result, in other dioceses, and A. B. has the majority of suffrages; when, perhaps, if the bishops had been together and consulted, an entirely different result would have ensued. Or, the distant bishops receive letters that A. B. would not be a suitable person, and that such and such objections are made to him. Not having the means of knowing whether the objections be well founded or not, and fearing to elect an improper person, they send their suffrages for another, when a short conference with the congregated body would have removed every objection, and have united the whole on the very man they have separately rejected. Or, if the distant bishops attempt by letter to inquire into the truth or sufficiency of the alleged objections, what gossiping, recrimination, defamation of character, &c., may it not introduce? Or, being left entirely to their own judgments, without advice from or consultation with others, each bishop sends his vote for the person he with his present knowledge prefers; so that several are voted for and no one elected on the first trial. But each bishop being now committed as to his candidate, naturally feels an interest to have him elected, and measures ensue injurious to the harmony of the Church. In short, there is danger, if not the certainty of giving rise to intrigue, confusion, disunion, and indeed so many evils that I cannot see how, on the ground of expediency alone, the mode of voting by letter can be advocated. In my next number I shall take a different view of the subject.

Juridicus.

For the Churchman.

Mr. Editor,—In the communication published in your last, from the Assistant Bishop of Pennsylvania, there are two points on which I feel it a duty to ask a moment's attention from the members and friends of the Church. They will require great plainness of speech, but this I trust will not transcend the bounds prescribed by a due appreciation of the personal worth and high official standing of that respected prelate. I have not the least idea, (let me farther premise,) that the real bearing of his remarks was perceived by him, or I am sure they would not have escaped him. It is a principle, however, to the soundness of which he will be one of the first to subscribe, that the public avowal of sentiments on important points is to be judged of by the impression which it is calculated to make, even when there may be full confidence that none such was designed.

With this brief preamble, I proceed to quote the first passage in the Bishop's communication which I think demands a moment's notice. It is in these words:—

"Nor when the presiding Bishop fulfilled the request of three of his brethren by inviting, (which, however, strictly speaking, he has not done--but let that pass—by inviting,) a meeting in June," &c., &c.

Now I, for one, am not disposed to "*let that pass.*" What is it that we are thus asked to "*let pass;*" that is, to disregard, as if it were of no import, or to let it be silently admitted, until a more convenient opportunity may be found to make use of it? It is that, "*strictly speaking,*" that is, in honest truth, Bishop White has not done what the Bishop of New-York asserts that he has done. It is due to the latter gentleman to look at his ground for an assertion which has been thus unceremoniously denied. This is furnished by the following document, of which I have been favored with a copy:—

"To the Rt. Rev. ——, Bishop of the Diocese of ——.

"Rt. Rev. and Dear Sir,—I send to you the subjoined document, at the desire of the majority of the Bishops assembled on the occasion. They were, the presiding Bishop, Bishop Henry U. Onderdonk, Bishop Benjamin T. Onderdonk, Bishop Ives, and Bishop Doane.

"I am your affectionate brother,

"Wm. White.

Philadelphia, Feb. 16, 1836.

"*Resolution adopted by the Bishops assembled in Philadelphia, February* 10, 1836.

"Whereas, the power vested in the bishops by the second section of the first canon of the General Convention of 1835, is deemed by the bishops present to be too grave and serious in character, and involving consequences, especially in the first action under the said section, which will probably be regarded as constituting a precedent, of too great moment to be exercised otherwise than with the greatest caution and deliberation, as to the mode of exercising it; and whereas, the bishops present being far less than a majority of the whole, are unwilling to adopt any definite measures touching the proper mode, without such measures having been submitted to the deliberation of a meeting of a majority of the bishops; therefore,

"*Resolved*, That the Rt. Rev. presiding Bishop be respectfully requested to invite, in the name of those now present, a meeting of the bishops for the purpose of deliberating on the best mode of operation under the said second section of the first canon of 1835, to be held in the vestry room of St. Peter's Church, in this city, on Tuesday, the 21st day of June next, at 9 o'clock, A. M."

This communication, sent, it is to be presumed, to all the bishops, professes to be so "at the desire of the majority of the bishops assembled on the occasion." Now it will be perceived by the document thus sent by Bishop White, that the only desire expressed by the said majority was that a meeting should be called by him for the 21st of June. It is true, and doubtless so from pure accident, that the *literal form* of an invitation is here wanting. But who will lay stress on this, when the *meaning* and *design* are so apparent. The presiding Bishop professed to act at the desire of his brethren. That desire was for him to invite a meeting in June. Can any one then doubt his meaning and design? And these discovered, can there be a doubt as to the course which respect for him, to say nothing of higher considerations, obviously indicates?

Again, Bishop White either meant the above circular to be a call for a meeting, or he did not. If he did, and this is obvious on the face of the document, and indeed from the mere fact of its being sent, which, on any other principle is but a nullity, nothing farther can surely be needed by the bishops in their wonted and merited respect for their presiding officer, in order to insure a prompt attention to his call, if consistent with more imperious duties. If the said call was *not* meant, there is involved a consequence which I am sure could not have been perceived in the high quarter where the doubt has been suggested, and which in itself speaks the utter impossibility of the supposition, namely, the imputing of prevarication to one of the best and most upright characters with which the Christian Church has been ever blessed.

Another passage of the Bishop's letter, which I think demands a moment's notice, is that in which he represents the paying of "the most reverent regard" to the opinions of the presiding Bishop, as equivalent to being implicitly governed by them. The position is entirely illogical. Every one knows that he may entertain the highest respect for opinions and views from which, nevertheless, on deliberate consideration, he finds it his duty to differ. On no subject can the views of Bishop White be ever heard without the most reverent regard; but that therefore his brethren should, of course, adopt them, and act upon them, is a submission which they certainly would not be farther from yielding than he from claiming.

Verax.

For the Churchman.

"Pride is not made for man."—*Ecclesiasticus.*

It has been justly said of the learned Dr. Dwight, that "he had the merit of looking at all things religiously." The following extract from his admired Travels in New-England and New-York, confirms that opinion of him.

"Nothing can more exhibit the *dependence and the littleness of man*, nor any thing more forcibly display the care with which his Maker punishes his transgressions, than the ravages of insects. The canker-worm, the caterpillar, the palma-worm, and the locust—these and their compeers have in every age been the army of God, which has humbled the pride, prostrated the designs, and annihilated the hopes of man." The Hessian fly is supposed to have been an importation, because it first appeared in a field of wheat on or near the Hessian encampment, near New-York.

"This fly," continues Dr. D., "is less than a gnat, and when settled in its usual manner on the ground, is commonly invisible, being seen only as it rises in small clouds before your steps. It is feeble and helpless also in the extreme: defenceless against the least enemy, and crushed by the most delicate touch. Yet for many years it has taxed the United States annually perhaps more than a million of dollars."

A late writer well asks, "How can man fail to discover and confess that he has *every reason* to be humble—none whatever to be proud?"

The proud God knoweth afar off: but he giveth grace to the lowly. (Prov. iii. 34.) A proud look doth the Lord hate. (Prov. vi. 17.) With the lowly is wisdom. (Prov. xviii. 12.) Be not high minded. (1 Tim. vi. 7.) No flesh shall glory in God's presence. (1 Cor. i. 29.) Let no arrogancy come out of thy mouth. (1 Sam. ii. 3.)

THE FRUITFULNESS OF THE EARTH, AN EMBLEM OF BENEVOLENCE.

I love to see kind heav'n bestow
Abundance on mankind below:
Then chief, when 't is bestowed on one,
Who lives not for himself alone;
But—*like the rich and fruitful ground,*
What he receives disperses round,
In part to bless the sons of men,
And grateful gives a part again.
Like incense-breathing fields to rise,
In tribute to the bounteous skies.

Bishop Mant's British Months.

Orion.

For the Churchman.

THIRD ANNUAL REPORT OF THE LADIES' SEWING SOCIETY OF TRINITY CHURCH.

It is with feelings of gratitude to a kind Providence for the continued prosperity of their association, that the managers present to the Ladies of Trinity Church, their third Annual Report. Though the Society was formed under a strong conviction of its importance, it was feared by many, that it would fail to secure that interest due to its object, and hence would meet with but a limited patronage, the natural consequence of which would have been the diminution of its sphere of usefulness. But happily, the event has proved otherwise, for notwithstanding the knowledge of its existence has been confined to few, and a lively interest in its welfare to a still smaller number, the fond wishes of its members have been more than realized; and judging by the only criterion, the past, they are encouraged to anticipate for the future, greater personal exertions in its behalf, and a more widely-extended support. It may not be amiss again to mention the objects of the Society. They are "to assist young men intending to enter the ministry of the Episcopal Church, with articles of clothing, text books, and furniture." To give permanency to the association, a room has been taken under the care of the Society, and fully supplied with the necessary furniture, text books, fuel and lights.

The amount of donations received during the year is $51; subscriptions $53; total $104. $89 35 have been expended; leaving a balance in the treasury of $14 65.

The thanks of the Society are respectfully tendered to those benevolent individuals who have favored us with their donations.

It must be recollected that in consequence of the smallness of the subscription for membership, ($1 per annum,) a great increase of subscribers is necessary, to render the Society as effective as it should be. The future, however, rests in the hands of the ladies to whom this report is addressed—and not a doubt has been felt of the success of this appeal in favor of an association, the utility of which is so manifest.

Mrs. P. Hillyer, } *Managers.*
" S. Meeker, }
Miss H. L. Battin, *Secretary.*

THE CHURCHMAN.

SATURDAY, APRIL 23, 1836

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

The Agent of the Press returns his thanks to the subscribers who have paid their subscriptions, for the promptness with which they have complied with his late request: he begs to remind others who are still in arrears, of the great inconvenience and embarrassment produced by delay, and to express the hope that they will pay their subscriptions without further notice.

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid*, at their office, No. 46 Lumber-street, New-York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

Bishop H. U. Onderdonk's Treatise on Regeneration.—We have not taken, nor do we intend to take, any part in the controversy respecting the work named at the head of this article: but as we have on former occasions expressed an approbation of the essay, it will not be deemed a violation of the neutrality which we wish to observe, if we embrace the present occasion to show the practical use of the theory by applying it to some subjects of great interest; we mean especially the validity of non-episcopal ministrations and the feasibility of Christian union.

We ought to premise that the great excellence of the treatise is, in our judgment, that it distinguishes clearly between the *sacramental*, or *ecclesiastical*, and the *moral*, or, as they are commonly termed, *spiritual* operations of the Holy Ghost. The treatise indeed applies this distinction only to one subject, *viz.* regeneration; but it may with equal propriety be applied to every subject connected with the existence of the Church. In the treatise regeneration is made prominent, and the principle to which we refer is recondite; the object of the author not leading him fully to develope and apply it. That the author, however, allows the distinction, and regards it as lying at the foundation of his theory, is manifest from the following extract from the introduction:—

"Our next observation is of more importance. We trust it will be perceived that, in the statement of our doctrine, a perfect distinction has been made between baptism and the change of heart. The spiritual operation in each of them is indeed called regeneration; but it should be remembered, that there are 'diversities of operations of the same Spirit,' and that some of his most conspicuous operations did not include a *moral* effect, as inherent in them. 'Divers kinds of tongues' were the gift of the Spirit; but it was sometimes so abused, as to show that, even when acting with full efficacy, it neither produced nor implied the moral improvement of its possessor; nay, he might be no better than 'sounding brass or a tinkling cymbal.' Another gift of the Spirit was 'the working of miracles;' but though a man could thus 'remove mountains,' he was 'nothing' if without the better spiritual qualities. Another gift was 'prophecy;' yet its possessor also might be 'nothing:' and this, not only in the case of inspired preaching, sometimes called prophecy, but in that of predicting future events; for Balaam, who prophesied the coming of Christ, was a bad man; as also was Caiaphas, who prophesied his death. The entire surrender of property into the common stock, during the pentecostal period, and till inspiration ceased, seems to have been the result of another extraordinary operation of the Spirit; but even this might be done, and yet 'profit nothing.' All these effects were produced by 'one and the self-same Spirit;' while, however, another and very different 'operation' was necessary for the *moral* change, for that change of character, in which only, through the Holy Ghost, these endowed persons could be restored from sin to holiness, to 'charity,' or true and effectual love to God and men. It is not probable indeed, that ungodly individuals often received the extraordinary gifts; but the plain import of Scripture is, that they might, and sometimes did. And the bare possibility of working miracles, &c., without being reclaimed from evil, shows that *these* operations of the Spirit, even when producing their full specific effect, were different from that in which he brings to pass our *moral* change.

"The gift of the ministerial office is another endowment of the Holy Ghost, which may, in its completeness, be conferred on men not renewed in the spirit of their minds, and which, when conferred, does not of itself renew them. When our Saviour bestowed this office, at least the highest grade of it, on his apostles, he said, 'Receive ye the Holy Ghost;' and Paul declared to the elders of Ephesus, that 'the Holy Ghost had made them overseers (presbyter bishops) over the flock:' ordination of course confers a *spiritual* gift; and Aaron and the Levitical priesthood were separated to their office by anointing, which ceremony implied that their separation was an act of the Spirit, or had his concurrence. But does *this* 'receiving of the Holy Ghost' include, as inherent, a reception also of *moral* grace? Let the conduct of the sons of Eli, and that of many priests while our Saviour was on the earth, answer for the line of Aaron. Let the conduct of Judas, who was long 'a devil,' though a Christian minister, that of the early false teachers, and, alas, the experience of every age, answer for the apostolic line. All these bad men received absolutely from the Holy Spirit, and absolutely possessed, the gift of the ministerial office; but they rejected his converting or moral influences. As Mr. Baxter well remarks, 'All that are ordained to the sacred ministry are relatively holy, as devoted and separated to that office: and the well qualified are also really holy.' In the ministry, therefore, we have a perpetual case, proving incontestably that the Spirit confers on men certain *gifts that are not moral*, in their inherent effect, or specific nature.

"All ecclesiastical *privileges* granted to the visible Church and its members, are spiritual; but, though they may be accompanied with spiritual *influences*, they do not, of necessity, imply the possession of the latter, or any thing more than the offer of them. Thus, in ordination the privilege of office is conferred positively; while the influence of peculiar grace, duly to fulfil the sacred work, is merely offered. The one is a spiritual gift, ecclesiastical only, not moral; the other, when accepted, is, like all the influences from above that improve the character, a moral gift.

"Baptismal regeneration is, in our opinion, one of those 'operations' of the Holy Ghost which are *spiritual, but not moral;* and on this position is grounded the whole view of the subject of regeneration now submitted: it is an ecclesiastical, spiritual *privilege*, not a moral *influence* of the Sanctifier. Though none can develope the mode in which divine influence acts upon the human soul, it will yet be allowed, we presume, that an intelligent being is *sensible* of moral impressions when they are made: 'A correct disposition,' says Bishop White on this subject, 'is a matter of sensibility, which cannot be unknown to the person of whom it is descriptive.' There *is* a perception of holy impressions, as the Spirit effects progressively our moral regeneration; but *no* such perception exists when he effects our baptismal regeneration. This distinction between the two, their affecting or not affecting our sensibility or consciousness, is no mean argument for their being different operations of the Holy Ghost."

Bearing this distinction between the *moral* and *ecclesiastical* operations of the Spirit in mind, we beg leave to apply the theory to the points above mentioned.

It has long been a vexed question in the Church whether non-episcopal ministrations were *valid* or not? Now the word *valid* must manifestly be taken in two senses, according as it refers to the *ecclesiastical* or the *moral* gifts of the Holy Spirit. In ecclesiastical usage *valid* means *lawful, regular, good in law;* in the moral sense the word is more nearly synonymous with *efficacious, effectual.*

In reference to the state of other Protestant Churches in the *ecclesiastical* view, there is no difference of opinion among Churchmen, or none which can ever engender animosity. Throughout the length and breadth of the Church there prevails, we suppose, a unanimous belief that the ministrations of other Protestant Churches are in the strict sense, with the canon of the New Testament for the standard, *unlawful*, and in this sense *invalid*. The belief, we suppose, is nearly as general that a non-episcopal ministry wants the *regular authority* and *commission* to minister in holy things, that being, in the belief of Episcopalians, transmitted through the apostles, and the bishops, their successors in office. All would agree that the acts of such a ministry were in the *ecclesiastical* sense invalid, unlawful, irregular, the New Testament being the standard. Or if any demurred and affirmed the acts of such a ministry to be lawful or valid, the difference would be either verbal, or one which could never create any sore feelings. For the demurrers would argue on the principle that necessity knows no law; they would affirm the lawfulness or validity of non-episcopal ministrations, not as compared with the *perfect* rule of the New Testament, but as compared with an *imperfect* rule, the adoption of which, whether justifiable or not, was the result of necessity. And they would still insist on the *unlawfulness, irregularity*, and *invalidity* of such ministrations as compared with the *perfect* standard, and appealing to this standard as set forth in the Bible, would exhort their dissenting brethren to supply their defect.

If Episcopalians, in asserting the *validity* of their own ministry and the *invalidity* of a ministry not Episcopal, had been content to use the word *validity* in the *ecclesiastical* sense, they would have affirmed a credible and intelligible proposition, disconnected from what are sometimes termed the doctrines of grace, and thus capable of being presented to the mind of the inquirer in an independent form, and easily brought to a scriptural test. And to this sense we think they would naturally have been restricted, had they observed or admitted the distinction between the *ecclesiastical* and the *moral* gifts of the Holy Spirit. Many Churchmen, however, instead of distinguishing these gifts, have systematically blended and confounded them, apparently taking it for granted that the two classes of gifts are inseparable. Unfortunately, too, it has happened that the identical word *valid*, which expresses the force of one class of gifts, expresses likewise the force of the other: and thus as one word has chanced to express the two separate classes of gifts or operations, the confusion has been less easily discernible, and has taken stronger and more general possession of the public mind. And consequent upon this confusion has been the systematic inculcation by divines, and the vague apprehension by laymen, of the doctrine that the *whole efficacy* of the sacraments and ordinances depends on their *lawful* or *duly authorized* administration. We refer here, and in the following remark, especially to the sacrament of the Lord's supper.

Now this opinion is not only appalling, but it is contrary to facts and common sense. It is a matter of fact—a matter of experience of which no reasonable man can doubt, that the *moral efficacy* of the sacraments, or more strictly, (since the sacraments themselves have no intrinsic efficacy,) that the moral gifts or influences of the Holy Spirit are dispensed through the sacraments non-episcopally administered, as well as through the sacraments episcopally administered. Take the following case:—The Moravian Church for two hundred years or more has been thought to possess the episcopacy. In a late number, however, of the British Magazine, a distinguished divine of the Church of England has argued with great learning and ability, that their episcopacy is not genuine, the succession having been broken. Now, can any man in his senses believe that the *moral efficacy* of the sacraments has been impaired in consequence of this defect? that if the learned historian is right, the moral gifts of the Holy Spirit have been withheld, and if wrong, have been granted to the Moravian Church? On the theory, however, which confounds the *moral* and *ecclesiastical* validity, or renders the former necessarily dependent on the latter, the ministrations of the Moravian ministry have been hitherto not only *ecclesiastically invalid* but *morally ineffectual.*

But this notion, filmy and absurd as we take it to be, is by no means innocuous. It mystifies the sacraments and ordinances of the Church, prevents them from being seen in their true and simple light, and consequently imposes a strong bar to the intelligent reception of them. It shocks and tends to unsettle the faith of many sincere Christians, and leads them to depreciate or reject the ordinances, by holding out a view of them which common sense repudiates. It begets in the minds of others a superstitious reverence for the ordinances, inclines them to formality, and intercepts, as it were with a mist or cloud, the clear view which they would otherwise be led to form of the great truths of the Gospel and the moral gifts or influences of the Holy Spirit. Take the case, for instance, of the thousands of sincere converts to the Gospel, that have been made by the preaching of the Methodists. Some would tell these converts, confessedly pious and sincere, that they were not, in any scriptural sense, the children of God, and could not become so without receiving baptism at the hands of an Episcopal minister. But, for the effect to be produced on their minds, we might as well tell them there is no sun in the heavens. They know the contrary. They have earnestly repented of their sinfulness and their sins; have embraced the atoning sacrifice by faith; have read the manifold promises of the Gospel which assure the penitent believer of pardon and acceptance through the blood of Christ. The attempt to convince men who had thus grown grey in the Redeemer's service, that they have not been born again by the power of the Holy Ghost, that they have not been translated from the darkness of nature to the light of the Messiah's kingdom, or that they have no scriptural ground on which to rest the evidence of their renewal, while humbly conscious that the new truths, new affections, and new hopes of the Gospel were engraven on their hearts, and exhibited in their lives, would be scouted by them as an insufferable impeachment of their Christian character, or as the paradox of a trifling theologaster. But admitting, as their conscience testifies, that they have received the *moral* gifts of the Holy Ghost, we might expect a respectful attention to the evidence of their remissness in rejecting his *ecclesiastical* gifts. We might show them that the Church was not a *voluntary association*, but *a divinely instituted* society, designed as the perpetual and conservative barrier of the faith, and the channel of its blessings; and thus urge them to repair their defective service, and in addition to the *moral*, accept also the *ecclesiastical* gifts of the Holy Spirit, and maintain the two in the union in which they were originally instituted and designed to continue.

The same distinction may be applied to all the sacraments and ordinances. In ordination, for instance, we may regard the *ecclesiastical* gift or authority to minister in holy things as wanting, while the *moral* gift, or the inward call to the ministry and the moral qualifications for discharging its duties, is complete. So in the Lord's Supper, the ecclesiastical gift of a duly authorized administration may be wanting, while the moral gifts, the holy influences on the minds of the recipients, may be present. And the same may be said of confirmation, or the equivalent ordinance which is retained in some Protestant Churches destitute of the episcopacy. The distinction in the sacrament of baptism is clearly pointed out and established in Bishop H. Onderdonk's treatise.

By means of this distinction the sin of schism is made manifest and intelligible. The importance of ecclesiastical union stands out in bold relief, so that the mind can easily apprehend and appreciate it, and see the way open to obtain it. But without this distinction the sin of schism is obscured and practically neutralized; for if the *ecclesiastical validity* and *moral efficacy* of the ministry and ordinances are represented as identical, we can never expect that those who know they have the latter should give themselves any concern about the former. On the other hand, we are much mistaken if the clear exhibition of this distinction would not remove from the minds of our brethren of other denominations, the greatest obstacle to reunion with the Church. It is not to the episcopacy that they are averse, but to the notion that the *moral* gifts of the Holy Spirit are tied down to episcopal ministrations. To the former the ablest dissenters have expressed themselves well affected: the latter, all without and many within the Church agree in condemning as an incubus on her energies. For;

Another evil consequent upon this confusion of the ecclesiastical and moral gifts of the Holy Spirit is, that it is apt to lead to a most subtle dovetailing of natural and evangelical religion, in which the efficacy of the latter is more or less impaired, and in danger of being extinguished. Baptism is generally administered in infancy, and the moral gift being confounded with the sacramental, men are believed in virtue of their baptism to have been regenerate in the highest scriptural sense of the term; and the great change, on which our everlasting salvation depends, is then thought necessarily to have commenced. The baptized are, on this view, never to ask themselves whether they are in any other than in an outward, relative, ecclesiastical sense, the children of God. They are never to doubt that they are in the inward, moral, or spiritual sense, the children of God. They are always, and as a matter of course, to assume the fact, that the commencement of the great moral change required of them in Scripture took place before they had a conscious being. Hence they are very apt to confound the rudiments of this change with the rudiments of their nature. They are apt to be satisfied with the truth of natural religion, which teaches them that they are here in a state of probation, accountable for the use of privileges; and lose sight of the broad scriptural doctrine that they are here in a state of condemnation from which they must be rescued by the power of the Holy Ghost. And hence, the Gospel is apt to be practically regarded not so much as the means of creating a new heart, as of superinducing spiritual graces on the old. We do not say that these consequences necessarily follow where the distinction which we recommend is neglected, but only that they are apt to follow, and that the sure way to prevent them is carefully to distinguish between the ecclesiastical and moral operations of the Holy Spirit.

Whether the author of the "Essay," the merits of which have been so ably discussed, will approve of this extension and application of his fundamental principle, is more than we know; and for this, as well as for other reasons, the editor begs to be held, in the strictest sense, personally responsible for the sentiments which he has advanced.

American Advocate of Peace. Conducted by Francis Fellowes. March, 1836. Hartford.

Besides several smaller notices and reviews, this number contains an essay on "What renders War necessary?" and another on the "Analogy between War as a means of vindicating Right, and Penal Law;" and a review of Professor Upham's "Manual of Peace." The journal is edited with great ability, and while it continues to avoid the extreme points into which some of the friends of peace have been betrayed, can hardly fail to exercise a salutary influence on the public mind, and help to open the eyes of the world to the character of war, as given by the distinguished commentator on English law. "It is a kind of quackery in government, and argues a want of solid skill to apply the same universal remedy, the *ultimum supplicium*, to every case of difficulty. It is, it must be owned, much *easier* to extirpate than to amend mankind; yet that magistrate must be esteemed both a weak and cruel surgeon, who cuts off every limb, which through ignorance or indolence he will not attempt to cure." *

The following extract will please the reader, and may afford food for profitable reflection.

"We rejoice, while thus engaged, that we live in an age when the current of affairs is beginning to set in the direction of the course which we have indicated. The proffered mediation of a great and powerful government, accepted by two other great and powerful governments, shows that nations have learned that *power* is not the sole and single arbiter of international pursuits. Two nations, each *powerful* enough to settle its own disputes in its own way, choose rather to submit to the voice of reason, speaking in the person of their common friend. In proffering this friendly mediation, the British government saw nothing inconsistent with its own high and illustrious character. It perceived nothing in the office of a peace-maker to sully the splendor of its renown. In accepting the mediation, and consenting to forego the great and glorious advantages of battle and of bloodshed, neither France nor America felt that they rendered themselves chargeable with meanness; they perceived in their bosoms no lowering down of the sentiment of self-respect, no terrifying apprehensions of dishonor and disgrace. The proffering of the mediation was a noble and a beautiful act. There is, perhaps, no transaction of human government comparable to acts like this.—*Once*, France and Britain regarded each other as natural enemies, separated, indeed, by a narrow sea, but a sea washing shores whose inhabitants burned against each other with the fires of eternal hatred.—*Once*, Britain regarded America as a proud and unnatural daughter, and looked upon her with feelings of disdain. *Now*, she has forgotten her hatred of France; she has laid aside her disdain of America; she speaks to both in the language of conciliation, and offers her friendly services to enable them to become reconciled to each other. It was a beautiful act in Britain thus to speak, on the one hand to her neighbor, and on the other to her daughter. We feel our filial affections reviving as we speak—we feel the blood coursing in our veins and mantling in our cheeks, and we are proud to remember that it is *British* blood. In the name and behalf of the friends of peace, we thank the British king; we thank the British ministry; we thank Britain herself, for the proffered mediation. In the name and behalf of the friends of peace, we promise her to hold it in everlasting and grateful remembrance. By this act of hers, she has spread the olive wreath all over her blood-stained laurels, and concealed them from our view. There let it remain for ever; to be covered with fresh wreaths as often as the nations of the earth shall menace each other in the muttering tones of war. We will look upon it, and we will hail it as the signal of a better age."

An able writer in a late number of the (Utica) Gospel Messenger, introduces the following significant and well-authenticated anecdote.

"Not long after the American Revolution, three respectable citizens of New-England, happening to meet in Europe, concluded to spend some days together in visiting the curiosities within their reach. In one of their rambles they went to a Roman Catholic cathedral, where the person whose business it was to show the objects of principal attention, and act as a guide to all visiters, went the accustomed round, and explained the various matters presented to view. The observations of our inquisitive Americans, and the frequent surprise expressed by them, induced the guide to ascertain who they were, and what were their religious views and feelings. 'Pray, Sir,' said he to one of the party, 'will you allow me to ask to what denomination you belong?' 'Oh, certainly; I am a Baptist,' was the reply. 'And what are you?' said he to the one standing next. 'I am a Congregationalist, or Presbyterian.' And then coming to the last, the same question was asked, and the answer returned was, 'I am a Protestant Episcopalian.' The attendant shrugged his shoulders, and remarked, 'Protestant Episcopal, eh? if it were not for your Church, we should have very little difficulty with all those other sectaries. They have nothing to hold them together.'"

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* Blackstone's Com. b. iv. c. 3, pp. 17, 18.

ALABAMA.—A letter from Mobile informs us, that an adjourned meeting of the Convention of the Diocese of Alabama was held on the 25th of March, the proceedings of which will be forwarded to us in a few days. The Right Rev. Bishop Otey, of Tennessee, had been invited to visit Mobile, and preside at the meeting, but was unable, in consequence of previous engagements, to accept the invitation in time to meet the Convention. He arrived at Mobile, however, on the Sunday following, and preached both morning and evening, much to the gratification of the Church. "In the morning," says our correspondent, "he preached a very able discourse on the divinity of our blessed Saviour. He first gave a clear and full statement of the doctrine as maintained by the Protestant Episcopal Church, setting forth that he was both 'very GOD and very man.' He next proved the truth of the doctrine from the Scriptures in a most masterly manner, and lastly deduced from the whole many practical truths calculated to establish and confirm the faith of the humble Christian.

"After evening service, he displaced the Rev. Norman Pinney from the ministry, at his own request, and for causes not affecting his moral standing, in pursuance of the thirty-eighth canon of the General Convention, at the request of Bishop Brownell, and by the invitation of the Standing Committeee of the Diocese of Alabama.

"On Monday evening, the Bishop preached again, and administered the rite of confirmation to eleven persons.

"This morning he left us for New-Orleans, with the deepest regret on the part of our Church that he could not have remained longer with us.

"This is the first visit Bishop Otey has made to Mobile, and we did not let him leave us without promising, if the LORD permit, to visit us again next winter.

"The Bishop made an impression upon the minds and hearts of our people which will be long remembered. His simple and earnest manner, his strong and powerful arguments, his affectionate and apostolical appeals to the consciences of his hearers, cannot, as they do not, fail to produce the happiest results.

"He gains the love of all, as a man and a preacher, no less than the respect and esteem of all for his office."

WANTS OF THE CHURCH.—We wish that we could keep our readers constantly impressed with a sense of the great destitution of the services of the Church which exists in the western part of our country, and of the anxiety which is felt in many places to have this destitution supplied. An evidence of this is found in the many calls which are made on us for help, and of the many others which would be made, if relief could be obtained without the appearance of obtrusiveness and importunity in the application. A layman, well known for his devotion to the Church in the discharge of the duties of a responsible office, has just shown us a letter from a gentleman in Irwinton, from which we make a brief extract.

"There are in this place about twenty individuals who are either members of, or were bred in the Episcopal Church, who are desirous of building a small church in this town, in which there is none of any denomination; all denominations have heretofore preached in the log-cabins, or schoolhouse, which were not only too small and uncomfortable, but inconvenient for the purpose. On last Sunday week, Mr. Norment, of Columbus, read prayers and preached at this place; and I will venture to say three-fourths of the congregation had never either read or heard the service before. Since then, this subject has been constantly canvassed, and many are favorably inclined toward it. Those who take the most interest in it are not able to build a church, and on that account Mr. Norment urged me to write to your city, in hope of aid, by collection or otherwise, as might be deemed expedient."

GREEN BAY.—The following letter was addressed to the Corresponding Secretary of the Missionary Society of the General Theological Seminary, who has very kindly handed it to us for publication.

"*Green Bay Mission, Feb.* 27, 1836.

"I last Sunday visited the Oneida nation, and attended church. The service was read by Jacobus Hill, lay-reader; the sermon by the Rev. Mr. Cadle, interpreted by one of the Oneidas. Every thing was truly interesting. The service of the Church in the sonorous language of the famous Five Nations; the dialect of more famous warriors and statesmen, than have been produced by any other Indian tribes, thrilled through my bosom in an unusual manner.

"The Journal of the New-York Convention of 1818, contains a lively sketch of Bishop Hobart's first visit to this people; when he held a confirmation, and administered the sacrament to eighty-nine. Missionaries had been sent among them some time previous to the Revolutionary war, by the Society in England for Propagating the Gospel in Foreign Parts; who had translated the Book of Common Prayer into the Mohawk tongue. These pioneers of the Cross had long since left the nation. In 1816, Eleazer Williams, of the St. Regis tribe, received the appointment of teacher among them, by the State of New-York. He attached himself to our Church, obtained a copy of the Mohawk Prayer-book, and began to read it to the nation. He received license from the Bishop, became a candidate, neglected English, and taught them to read Mohawk. Began to preach in the native dialect, and by his eloquence, which probably has been seldom if ever equalled by one of Indian origin, he moved the old Christian party. The Pagan party was the next scene of his labors, and in a short time, three-fifths of the nation declared for Christianity and the Church.

"Thus far was well enough—but soon his real character began to develope itself—an ambitious, visionary, enthusiastic seeker of power. He formed the grand design of reuniting the Five Nations, the Stockbridge, Brotherton, and St. Regis tribes, in one body, on Fox river, to which he would be the minister, teacher, interpreter, and governor. Within the past ten years, under his conduct, the Oneidas have left the rich valleys of Oneida, and planted themselves in the woods of this Territory on Duck Creek. Here he condemned all English knowledge, and neglected to teach Mohawk. He was disgraced by the nation, ungowned, and left the country, and they are left without an instructer. For years they have been asking for a teacher and minister, and offering to do all in their power to assist them. They have a spacious block church, which might be made very convenient with $100 added to what they would do themselves, if judiciously expended; a house for the parson, and are ready to build a house for a schoolhouse, and one for the teacher, if they can obtain one; and they will appropriate as much land as they please to occupy. They say we are willing that our children should resign our language, our customs, our habits, and adopt those of the whites. Our ministers may tell us a great many good things, but we understand them very imperfectly by the interpreter. Let our children learn to speak English, and all this difficulty will be done away with them. We would divide our land into farms, and each one own his own particular section, if we had some one to do it. Who shall that one be? No Oneida can do it; and as yet, we have found no white man who was willing to devote himself to the interests of the Indians.

"Let the Church refuse to hear the voice of this supplicating people, and another denomination of Christians will hear the reverberations, and answer. Will hear, did I say? The Methodists have already a flourishing school in the second party, which embraces the remaining two-fifths of the nation, who have been converted to that Church; and Adams, a native preacher, who has visited the first party, has drawn away several members from our Church. So that meetings are now held in that part of the nation nearly every Sunday. A few years more of inactivity on the part of the Episcopal Church, and there will be only the Methodist party in the nation; and the Episcopal Church will be as the deeds of their fathers, spoken of among the traditions of the Oneidas.

"It is high time the Church was awake on this subject, and doing. Is it said they have a minister? True. But he is weather-bound at Mackinaw, and will not be with them till May. And then what can he do? He cannot preach to, visit, counsel, advise, and in a manner, superintend the nation, as an ancient patriarch his large family, and at the same time teach their children the first rudiments of the English language. It is more than can be expected from one man. There is no one of the nation can do it, since no one can read it correctly, much less teach it.

"Far be it from me to say aught against what a zealous preacher, armed with the power of the Gospel, might do in informing this people; but under their peculiar circumstances, I believe a faithful teacher of the English language, furnished with an infant-school apparatus, consisting of a large assortment of plates, to instruct the children, blending large portions of religious knowledge with human science, would be a more efficient agent of the Church. Let him go under the patronage of the Church, and teach her doctrines; let him be well informed on religious matters; a communicant zealous to make converts to CHRIST, and faithful to perform his duty. Yet, I would by no means have him go alone. Send a faithful minister of the Cross to counsel, assist, and complete what he began. Send neither unassisted and single handed, but the pastor and teacher together. Teach them the language of the English Church, and they are taught Christianity. They are crying, 'Come over and help us!' Shall we not go? Let the offer be made by the Society, and some volunteer would soon answer, 'Here am I, send me!' There are young men in the Church who would rejoice to be employed in such a service; who, by their zealous endeavors would change the character of this wasting people, and lead them to civilization by way of the Cross."

GOTHIC ARCHITECTURE.—Bishop Hopkins has just published an essay on Gothic architecture. The first part of the work treats of the origin of the Gothic style of architecture, the expense required for it, the degree of light expedient for churches; monuments, cenotaphs, statues, and pictures in churches; the pews of churches, the colors appropriate to the Gothic style, and the ceiling of churches: these subjects being discussed in as many different chapters. The eighth chapter contains a chronological sketch of English architecture, and the ninth contains a glossary of technical terms. The latter part of the work consists of various plans and drawings for churches. The author tells us that the work is designed chiefly for the use of the clergy, and as the want of such a treatise has been much felt, the Bishop will no doubt receive the thanks of his brethren for his attention to this important science. We have had no opportunity to examine the work, but have no doubt it will be found a very valuable guide and help wherever a new church is to be erected.

D'Oyly and Mant's Bible.—The last time we had occasion to refer to D'Oyly and Mant we met with the following remarks, (selected from Dr. S. Clarke,) upon Matthew xxviii. 19:—

"To be baptized in the name of the HOLY GHOST, signifies our acknowledging the HOLY GHOST to be the inspirer of apostles and prophets; the comforter and director of Christians; that we submit ourselves to his holy guidance, receive the doctrine inspired by him into the apostles and prophets, *expect to be justified from our past sins by the renewing of the* HOLY GHOST," &c.

Now we wish to know whether this is considered sound doctrine, and whether there is more of the same character to be found in other parts of the work.—*Episcopal Recorder.*

The italicized sentence is ambiguous, but not chargeable in any way that we can discover with unsound doctrine. The Recorder probably takes the word *justified* in a technical sense: we rather think it is loosely used in the sense of "*cleansed*," or "*purged from*," and that reference is made to the progressive "renewing of the HOLY GHOST," the promise of which is made in baptism, and which, therefore, the believer has good ground to "expect." But suppose the meaning to be that the HOLY SPIRIT, by baptism, puts us into a *new state* and *justifies* us, i. e. gives us a title to justification, which title is to be made available when faith is established in the heart, still we see nothing in the passage inconsistent with "sound doctrine." In either view of the passage we hope it will be no disparagement to the Commentary to express the belief that "there *is* more of the same character to be found in other parts of the work."

WORCESTER, MASSACHUSETTS.—This place bids fair to be one of the largest and most flourishing in the State. It already contains 7000 inhabitants. The services of the Episcopal Church have been lately introduced there with very encouraging prospects; the attendance is generally good, and more than a dozen families, and about fifteen or sixteen communicants are connected with the Church. At the present time it is estimated that about 2000 of the inhabitants are unconnected with any religious denomination, and that the increase of the population for the next five years, will be at the rate of 1000 a year. The views of the people are liberal, and a number of young men have expressed their intention of joining the Episcopal Church. For these facts we are indebted to the Christian Witness, which adds, that an effort is now making in Boston to obtain subscriptions for the erection of a Church in Worcester.

BISHOP ONDERDONK'S VISITATION.—Another alteration, it will be perceived, has been made in the arrangements for the Bishop's proposed Visitation, by the addition of *Rockaway, Wappinger's Creek*, and *Huntsville*, and a change respecting *New-Berlin.*

For the Churchman.

MR. EDITOR,—Your printer has been unfortunate in arranging one of my paragraphs—the one next to the last in the 4th column of page 1, for April 9th. The passage, which alludes to a person long pious but only recently baptized, should read thus, according to my rough draft of the part omitted:—

"But that he was, before baptism, one of the 'children of God scattered abroad,' i. e. not in the Church, is certainly the fair conclusion. For, could baptism be the *moral* new birth of one who had already attained any 'degree of spiritual [moral] vigor and maturity?' Common sense answers, No; and so must ζ. on the ground of his own reasoning on metaphorical proprieties. Did he then attain moral 'vigor and maturity' *without* a moral new birth? Again must ζ say no, for the same reason. A moral new birth then he had, and it occurred before baptism: and so ζ agrees, if he will but see it, with the essay."

DISCUSSION.

ORPHAN ASYLUM SOCIETY.

THE Orphan Asylum Society propose celebrating their thirtieth anniversary at the City Hotel, on Tuesday, the 26th of April, at eleven o'clock. The orphans will be present. The annual report will be read at twelve o'clock, after which the children will exhibit their improvement.

N. B. Subscriptions now become due; and the Board most respectfully solicit their patrons to send or bring them on that day, to save the expense of employing a collector.

As the expense of building their new asylum will exceed their available funds, the Society indulge a hope that many will consider it a privilege "*to add a stone*" to erect a shelter for the destitute orphan, and a memorial for their own benevolence. The rich man's gift, the widow's mite, and the child's pence, all will be gratefully accepted. "GOD *loveth a cheerful giver.*"

INTELLIGENCE.

On Friday, April 15, the Bishop of this Diocese consecrated Trinity Church, in the city of Brooklyn. The instrument of donation was read by the minister of the parish, the Rev. Daniel V. M. Johnson, Deacon; the sentence of consecration by the Rev. William F. Walker, Deacon, Minister of the Church of the Nativity, in this city; and the morning prayer by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, assisted by the Rev. Jacob W. Diller, Assistant Minister of St. John's Church, Brooklyn, who read the lessons; and the sermon preached by the Bishop. There were also present the Rev. Lewis P. Bayard, the Rev. Alexander Frazer, and the Rev. Roderic H. Ranney, Deacon, of this city; the Rev. K. Fowler, of Monticello; and the Rev. John M. Ward, of New-Jersey.

Bishop Onderdonk proposes making a visitation of a portion of the Diocese in May and June as follows:—

Tuesday, May 3, Rockaway, L. I., Laying of corner-stone.

Friday, May 6, Wappinger's Creek, Dutchess county, consecration, A. M.; confirmation, P. M.

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, A. M. Utica, 4 P. M. New-Hartford; Tuesday, 17, Fairfield; 18, Norway; 19, Holland Patent; 20, Oriskany; 21, Rome.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse, institution, A. M., confirmation, P. M.

Trinity Sunday, May 29, Geddes; 30, Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, do., ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation P. M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10 A. M., New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co. ordination A. M., confirmation P. M.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

VISITATION OF THE BISHOP OF CONNECTICUT.

THE Rt. Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.

May 1st, New-London.
" 3d and 4th, Norwich. (Ordination.)
" 5th, Poquatannock.
" 15th, Litchfield.
" 17th and 18th, Sharon. (Convocation.)
" 19th, Salisbury, at 2 o'clock, P. M.
" 20th, Kent, at 2, P. M.
" 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.

Visitations in Fairfield county for the month of June will shortly be announced.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN THIS CITY AND BROOKLYN.

Third Sunday after Easter, April 24, St. John's Church, Brooklyn.

Fifth Sunday after Easter, May 8, St. George's Church.

The Missionary Spirit in Mobile.—The following letter, from the Rector of Christ Church, Mobile, is a noble attestation of the power of the missionary spirit to move the hearts and open the hands of Christian men. We rejoice, too, for the Churches, not to say for our old friendship, in the tribute which it bears to the acceptance, every where, of the domestic secretary.

"On Friday, the 11th instant, we were much gratified with the arrival of the Rev. Mr. Dorr in our city, of whose intention of coming here we had before heard. I introduced him to the families of my parish, as far as I could, on Friday and Saturday, and on Sunday morning he preached at Summerville, and, in the afternoon, in the Presbyterian meeting-house. In the afternoon the congregation was very large. He preached upon the subject of domestic missions, instructing and delighting all who heard him. At night, according to previous appointment, a few friends of missions met in my study, for the purpose of hearing Mr. Dorr further upon the subject of missions, and of devising ways and means for raising money for the object. The Hon. Judge Martin was chosen chairman of the meeting. Addresses were made, first by Mr. Dorr, and afterward by several gentlemen, setting forth the apostolical position our Church had taken, in considering every Episcopalian, by virtue of his baptism, a member of a missionary society, which society is the Church itself, and under the highest obligations to contribute, as GOD hath prospered him, toward the support of missions. A subscription paper was then presented to the meeting, and above $700 was subscribed on the spot. During the week, Mr. Dorr and myself visited nearly every family in the parish, and explained to them still more minutely the character of our Church as a missionary Church, and the particular object for which he came among us. In the course of the week we received subscriptions amounting to between $1700 and $1800. On Sunday last, the 20th instant, Mr. Dorr preached again, both morning and evening, in our new temporary church. The congregation were very much delighted with the eloquent sermons of Mr. Dorr, and will long remember his visit among them with the greatest pleasure. Yesterday we wound up our business, and found the sum of *two thousand and twenty five* dollars and seventy-five cents on our subscription paper! This, Mr. Dorr says, is the largest sum which has been contributed by any single congregation in the United States. And when the condition in which our congregation has been this winter, without any church of our own to worship in, until last Sunday, is taken into the account, we consider it a noble contribution. The Mobilians, however, are proverbial for their liberality, and any object connected with philanthropy or religion always receives their hearty support. This is the first effort of the kind ever made in the Episcopal congregation in this city, and if the interest already excited in behalf of the missions of our Church should continue to increase, as we have no doubt it will, great things may be expected hereafter. I consider the interest which has been thus excited by the visit of Mr. Dorr, to be incalculable in its reaction upon the spiritual welfare of the congregation. It is beyond all numerical calculation. The congregation was astonished at its own liberality. The contributions were not made to the Church, as to a suppliant, but as a matter of imperious duty. This point Mr. Dorr set in its true light, in a most eloquent manner, and which produced the results already mentioned.

"Our Church, in this city, is in a most flourishing condition, and accessions are constantly making to its number of communicants, and to the congregation. One year ago there were only twenty-eight communicants; now, by the blessing of GOD, there are upward of seventy. Our temporary church, as it is called, cost $4100, and was finished in eight weeks. The pews were offered for rent at auction last Monday, forty-eight of which rented, until January 1837, for $4200. The balance, being fourteen, and about fifty more to be put up as soon as they can be, will be rented soon. I mention this as an evidence of the prosperity and spirit existing in our congregation. The new church is to be built upon the site of the old one, and will be commenced shortly, and, probably, will be ready for use within a year from next fall."—*Missionary.*

Board of Missions.—We have been much gratified by a visit of the Foreign Secretary, Rev. Dr. Milnor, to our city, for the furtherance of the important interests intrusted to his charge. He preached on Sunday morning at the Church of the Epiphany, in the afternoon at St. Andrew's, and in the evening at St. Paul's. Owing to the unfavorable state of the weather during a part of the day, he was not heard by so many as we could have wished. We know, however, that he was cordially welcomed, and are confident that the impression made upon those whom he addressed, was of the character which the best friends to Missions would desire. We were faithfully informed of the duty which has been imposed upon the Church as the means of fulfilling the promises made to it, the individual responsibility which results from this duty, and the particular circumstances in our own missionary arrangements and efforts, which demand from us at the present time its performance.

We were much pleased to learn from Dr. Milnor, that the Foreign Committee has resolved upon the establishment of another Missionary station among the Greeks; and that another missionary, (now at the Virginia Seminary,) will be appointed as an associate to the Rev. Mr. Southgate. He will not go out with Mr. S. at present, but is expected to join him at Constantinople in the fall of the present year.

Africa, we learn, is not overlooked by the Foreign Committee. While so many are found to visit its shores for the acquisition of gain, they cannot doubt that there will be found men to encounter as much for the love of CHRIST and of souls for whom he has died.—There are now schools established under the direction of our Society, which will prepare the way, it is hoped, for other efforts on our part, to propagate the Gospel in Africa.

A much larger income than at any previous time will, of course, be needed for the support of our extending missions in foreign fields, and we hope every one of our readers will look well to his *individual responsibility* in the effort to provide them. The Missionary agents of the Church have been urged from every quarter to *go forward*, and they have a right to expect that those, in whose behalf they act, should not themselves lag behind. We have no reason, from any present indications, to fear that they will become lukewarm in this holy cause.

A collection was made after the sermon of Dr. Milnor at the Church of Epiphany, which amounted to $125. It would have been larger, had the usual congregation been in attendance. Both in this and other churches of our city, the subject will be remembered, and collections continue to be made in such manner as may be most expedient, as a matter of habitual duty and obligation.—*Episcopal Recorder.*

Liberal aid to our Missions.—The appropriations which have been made to our Foreign Missions for several years past, by the American Bible and Tract Societies, have furnished them with the most valuable materials for their work, and deserve to be gratefully acknowledged. It is true that our missionaries have been selected, among others, as suitable agents for the promotion of a common interest—the spread of the Gospel—but this circumstance should rather increase our satisfaction, as an evidence that the gift is a cheerful one, the offspring of kindness and confidence.

Recently the American Bible Society has appropriated to our Mission in Greece $3,000, to aid in the publication of the Scriptures in the Greek language. We rejoice that they have provided such work and such an amount of it for our Greek press. May all it does, harmonize in character with this its noblest employment! The Society has likewise contributed $500 each to our Chinese and Persian missions, with an appropriation of Bibles to Mr. Southgate, to be distributed during his tour, as he may find opportunity.

The American Tract Society has also appropriated $1750 for the use of our Mission in Greece, in addition to the several previous appropriations during past years to the same station.—*Ibid.*

Theological Seminary of the Diocese of Virginia.—We have been informed that Mr. Joseph Packard, late Professor of Latin, Hebrew, and German, at Bristol College, has accepted the professorship of Sacred Literature in this institution, and is preparing to enter on its duties, on the commencement of the next session, which will be in October. We are pleased to learn also, from the same source through which this information has reached us, that the prospects of the institution for the next session are better than usual. We wish it, with all the other important institutions in the Church for ministerial education, the constant blessing and guidance of the LORD.—*Ibid.*

We learn from the Raleigh Register, that Bishop Ives has recently concluded an Episcopal visit to St. John's Church in that town. On Tuesday evening, the 5th instant, in the presence of a very large congregation, he administered the rite of confirmation to sixteen persons.—*Ibid.*

Halifax.—The friends of the Church will rejoice to hear that the cause of religion in this place, as connected with the establishment, wears an encouraging aspect. Both the churches are well attended, and in each there is an evening service in addition to those of the morning and afternoon every Sunday—by which much accommodation is given to the poor, who were before almost excluded from the privileges of public worship, by the difficulty of procuring seats. There is also morning service in the Poor's Asylum, and the curate, the Rev. W. Cogswell, has, besides, a lecture twice each week in the same establishment,—a very important addition to the comforts and advantages there provided for the destitute.

We have again had the pleasure of lately witnessing the flourishing state of the well known Sunday school inSt. George's parish, under the anxious superintendence of Rev. Mr. Uniacke, who is ably seconded by several zealous teachers. This school has been in operation upward of ten years, and now contains about two hundred and fifty children. There is also a growing school attached to St. Paul's Church, which we doubt not will continue to increase in numbers and usefulness, if seriously disposed teachers will only perseveringly assist the clergyman in this labor of love.

We are glad to find the practice of opening the church for evening service gaining ground in this diocese. In Lunenburg we have done so for the last ten years, with full proof of its utility; but we were alone, we believe, in the practice, until last winter, when the Halifax churches were opened. We apprehend still, that there is a great want of church room in Halifax; and perhaps we shall not be far wrong in stating that all the places of public worship there will not accommodate more than one-half of the population. And in our own communion we are persuaded that there are large numbers who seldom or never hear the services of the Church. We should be glad to hear of some effort to establish a FREE CHURCH in the metropolis, for the purpose of gathering these numbers together for the worship of GOD. In New-York, and other cities of the Union, it is becoming usual to found such churches. A clergyman is sent into some portion of the city where it is known that the people seldom attend public worship: he commences his services in some "hired house," morning, afternoon, and evening, collecting also the children of the neighborhood in a Sunday school;—and the numbers generally increase so fast, that it is soon found necessary to build a church for their accommodation, the funds for which are supplied by those that "have pity on the poor." Some idea may be formed of the success which attends efforts like these, by the following statements supplied by the Churchman's Almanac for 1836,—it being recollected that the ground proving thus fruitful, was before barren and unoccupied:—

"The Church of the Epiphany (New-York) was consecrated June 28, 1834. The missionary reported, April 30, 1834, 257 families connected with this church; communicants, 205, no less than 147 having been added since January 9, 1834; funerals, 55; marriages, 20; baptisms, 203; 74 persons confirmed; Sunday school teachers, 44, (18 males and 26 females;) 480 Sunday scholars, (183 boys and 297 girls;) with an average attendance of about 200; scholars in the daily infant school, 200, with an average attendance of 120. About one-third of the attendants at the church, as estimated by the missionary, are widows and their orphans."

We doubt not that the like happy results, in proportion, would attend the opening of a free church in Halifax.

Colonial Churchman.

MARRIED,

IN this city, on Wednesday morning, April 6th, by the Rev. Dr. Ducachet, ABRAHAM SHARPLES, Esq., to ANNE, daughter of the Rt. Rev. Bishop ONDERDONK, of this diocese.—(*Phil.*) *Episcopal Recorder.*

NOTICE.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION.

Board of Managers.

A Stated Meeting of this Board will be held on Tuesday evening, April 26, 1836, at half-past 7 o'clock, at the Committee Room, Mission Church, Vandewater-street. The officers, rector, and three lay delegates, of each church represented in the Board, are particularly requested to attend, without further notice.

By order,
WM. R. WADSWORTH, *Secretary.*
E. WENMAN, *Assistant Secretary.*
New-York, April 13, 1836.

NOTICE.

AN adjourned meeting of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, will be held at the Sunday school room of St. John's Chapel, on Monday evening next, at half past seven o'clock. Clergymen, superintendents, and delegates from the schools in union with the Society, are respectfully invited to attend, without further notice.

THERON WILBER, *Sec'y.*
New-York, April 19, 1836.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Fifth Anniversary.

THE Fifth Anniversary of this Society will be held on Thursday evening, April 28, 1836, at Christ Church, Anthony-street. Services to commence at half-past 7 o'clock. The Annual Report of the Board of Managers will be read, and several addresses may be expected. A collection will be made in behalf of the funds of the Society. The officers, managers, patrons, life members, annual subscribers, and Episcopalians generally, are respectfully invited to attend. The Rt. Rev. Benjamin T. Onderdonk, D. D., will preside.

By order,
WM. R. WADSWORTH, *Secretary.*
E. WENMAN, *Assistant Secretary.*
New-York, April 13, 1836.

Calendar.

APRIL.

24. 3d Sunday after Easter.
25. St. Mark.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

From the American Tract Society, being the balance of their appropriation for printing and circulating tracts by our missionaries in Greece, $750 00—From the same Society, being a donation for the like purpose by our missionaries in China, 750 00. By the hands of James Swords, Esq., Treasurer of the Domestic Committee, from a lady of St. James' Church, New London, Conn., for the benefit of Mrs. Hill's school, 5 00—A collection for missionary purposes in the same church, 6 69—From L. P. Powell, Treasurer, for general foreign missionary purposes, 14 00—From a lady of Chelsea, Mass., for general foreign missionary purposes, 5 00—From Christ Church, Oswego, N. Y., for general foreign missionary purposes, 19 82, for Persian mission, 1 23—From Christ Church, Sacket's Harbor, N. Y., for general foreign missionary purposes. 2 00—By the hands of Rev. Manton Eastburn of Ascension Church, from a widow, for the Persian mission, 3 00—By the hands of P. Lyon, Treasurer, from the Society for the Promotion of Christianity of Trinity Church, Utica, for China mission, 3 25, for Greek mission, 1 40, also for the Green Bay mission, handed over to the Treasurer of the Domestic Committee, 3 00.

Amount of the whole, $1561 39
HENRY CARY, *Treasurer.*
New-York, April 20, 1836.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums by the hands of Wm. Hinton.

From Mrs. and Miss Peters, $3 00—A. Marvin, 10 00.

Total amount, $13 00
LEWIS PHILLIPS, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of Two Dollars, Sunday offerings of two children, from Ascension Church, New-York—Also Twenty-five Dollars, from a lady of the same church—Also One Dollar, from "H." of Baltimore.

FLOYD SMITH, 46 Lumber-street.
April 20, 1836.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

March 19, 1836. By the hands of Lewis Curtis, in compliance with the resolution passed 2d March, from L. Curtis, to constitute himself a life member, $25 00; Samuel Ward, 25 00; James D. Beers, 25 00.

March 20. From Miss Hannah McLeod to constitute herself a life member, by the hands of Messrs. Swords, Stanford & Co., $25 00.

March 21. Through the New York Prot. Episc. Press, from Wm. P. Hatch, Oswego, $5 00; Geo. Deming, Oswego, 5 00.

Total amount, $100 00
THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

NOTICE.

THE subscriber, in behalf of Mr. John Grogan of Fort Preble, Maine, thankfully acknowledges the receipt of a donation of Three Dollars from "a friend," toward procuring for his family additions to their library.

LOUIS SHERMAN,
for the Prot. Episc. Press, 46 Lumber-st.
New-York, April 21, 1836.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 20th, from the following persons, viz.

Wm. S. Tyler, *with remit.*—John G. Locke—Thomas Davis—Rev. Mr. Paddock—Rt. Rev. B. T. Onderdonk—Henry Whitman—Benjamin Allston—Postmaster, Salem—John Parnell—Adams White—A. M. Lathrop—N. March & Co.—T. Judd—Thomas Robins, *with remit.*—Rev. P. L. Whipple—J. Allen—Jesse Ives, *with remit.*—A. McDonald—T. Hatch—Rev. S B. Shaw—Postmaster, Norwich, Conn.—Rev. N. E. Cornwall—O. Steele—Edward Ingersoll—N. S. Wheaton, *with remit.*—Wm. B & F. Hun—Stephen Murdock—J. E. Brown—Rev. Stephen Elliott—Postmaster, New-Gloucester—J. H. Carpenter—T. Strong—Thomas Burch.

Received by the Gen. Prot. Episc. S. S. Union.

B. R. Peck—Rev. J. W. Hallam, *with remit.*—Wm. D. Ticknor—Rev. Thomas Smith, *with remit.*—Rev. W. A. Muhlenberg, D. D.—Hugh D. Evans, *with remit.*—E. M. V. Guest, *with remit.*

CLASSICAL AND ENGLISH SCHOOL,
110 *Bleecker-street.*

THE Summer Term of this school will commence on Monday, the 16th of May next. Circulars may be had by application at the school rooms. Mr. Wheeler teacher in Penmanship, Mr. Bossett in French, Mr. Evans in Latin and Greek.

3w R. MANN.

THE REV. W. F. WALKER,

AT the solicitation of some friends, has concluded to take under his charge a limited number of boys for the purpose of education. He will receive twelve into his family, and twelve as day-scholars. His residence, 287 Third-street, is airy, healthy, and pleasant.

The school will be conducted in subservience to the principles of the Protestant Episcopal Church.

It is to open on the second Wednesday in May, before which places for five or six boys may be secured.

Terms—for boarders, $200 00 per annum, for day-scholars $10 00 per quarter. W. F. WALKER, 287 Third-street.

DELAWARE ACADEMY.

THE Male and Female departments of this institution continue in successful operation under the charge of MR. E. H. CRESSEY, Principal, who is assisted by competent and experienced teachers. The course of instruction is thorough and complete, embracing the Latin, Greek, and French languages, Mathematics, the common and higher branches of English, and Music.

The experience and past success of the Principal, the delightful location, and acknowledged beauty of the village, together with the social and moral character of the citizens, render it a desirable place for parents to send their children for instruction.

TERMS.—Tuition per quarter, ... $3 00
Music, (with use of piano,) extra, . 12 00

Board, per week, from $1 25 to $1 75.

Application may be made to the Principal or Secretary.

E. K. MAXWELL, *President.*
SAMUEL GORDON, *Secretary.*
Delhi, Delaware Co., April, 1836. 6w.

WANTED,

IN an Academy a few miles from New-York, a teacher capable of instructing the elementary branches of English education and the classics. Apply to the Rev. C. J. Kelly, 21 Rivington-street, between the hours of eight and ten o'clock, A. M.

New-York, April 20, 1836.

PEW FOR SALE.

PEW No. 39, on the ground floor of Christ Church, Anthony street for sale—a desirable situation. For further particulars inquire of W. B. WINDLE, 56 Maiden-lane.

Non nobis Domine.

DAVID.

No marble statue, nor high
Aspiring pyramid, be rais'd
To lose its head within the skie!
What claime have I to memory?
God, be thou onely prais'd!

Thou in a moment canst defeate
The mighty conquests of the proude,
And blast the laurels of the great;
Thou canst make brightest glorie set
O' the sudden in a cloude.

How can the feeble workes of art
Hold out 'gainst the assault of stormes?
Or how can brasse to him impart
Sence of surviving fame, whose heart
Is now resolv'd to wormes?

Blinde folly of triumphing pride!
Æternitie why buildst thou here?
Dost thou not see the highest tide
Its humbled streame in the ocean hide,
And nere the same appeare?

That tide which did its banckes ore-flow,
As sent abroad by the angry sea
To levell vastest buildings low,
And all our trophes overthrow,
Ebbes like a theefe away.

And thou, who to preserve thy name,
Leav'st statues in some conquer'd land,
How will posterity scorne fame,
When the idoll shall receive a maime,
And loose a foote or hand?

How wilt thou hate thy warres, when he,
Who onely for his hire did raise
Thy counterfet in stone, with thee
Shall stand competitor, and be
Perhapes thought worthier praise?

No laurell wreath about my brow!
To thee, my God, all praise, whose law
The conquer'd doth and conqueror bow!
For both dissolve to ayre, if thou
Thy influence but withdraw.

HABINGTON.

From the (Charleston) Gospel Messenger.

A MINISTER ABANDONING THE PROTESTANT EPISCOPAL CHURCH.

A MELANCHOLY fact of this nature has lately become the subject of much notoriety. The Rev. Pierce Conolly, Rector of the Episcopal church at Natchez, has resigned his charge, and yet more, his office. The reasons for this step he professes to assign, in a letter to Bishop Otey, of Tennessee, by which he abjures Protestantism altogether. We cannot learn that he has united himself to the Romish Church; but are informed that he contemplates a visit to France and Italy, hoping to settle his yet unformed views upon more extended observation, in those lands which have been the established home of Romanism.

* * * * *

An instance of defection from the Protestant Episcopal Church, in favor of any religious system, or any other ecclesiastical organization, is rarely to be met with. On the contrary, our Church has been in no small degree built up by accessions from other denominations. Many of our laymen were assiduously trained in other views. Many had even lived many years in strong and bigoted attachment to other systems, with which they were in full communion. In our General Seminary, four years ago, a decided majority of the students had been obliged to conflict with established prejudices of education, in deciding to seek in Episcopal ordination the authorized commission to preach the Gospel. In each of our dioceses may be found some of our most respectable clergy, who "drew in hatred to Episcopacy, with their mothers' milk;" who had long exercised the ministry under an authority which they afterward were constrained to believe null and void; who broke up all their acquired associations and followed out their strong convictions, in retrieving the error of discovered ignorance. True, not many of these were converts from Romanism; that is rare also, though from another cause. It could not be expected that in that quarter many should discover their error; since so many obstacles are thrown in the way of a general inquiry after truth, and so many precautions are taken to bind upon the conscience, principles which shall perpetuate the belief of error. Yet there are, ever and anon, minds starting up in her bosom, which will think for themselves. The walls are closely built around, but a ray descends from above, and directs to a door of escape. Dr. Wharton, of New-Jersey, the scholar of St. Omers, was given to us to aid in fostering the infancy of Protestantism, and there have been others since, of equal independence of mind, though of less superiority of talent. These were added to us; but here is one that has "gone out from us." The fact is an anomaly in the history of the passing day.

It is natural, then, that we seek for the occasion of this change. Where shall we seek it? The letter which expresses the views and feelings of the author, is before the world; "Let him speak for himself." It is true that this letter does not very logically give a reason for his eccentric course, but we think it does truly develope the cause. Is there not in its language an obliquity of heart, as well as a derangement of the mind? He who was acquainted with the author as he once has been, an humble, exemplary, useful minister of our Church, might trace back all his perplexity of mind, and eccentricity of conduct, to *spiritual declension* as its secret spring. He can speak the language now which an infidel would quote with unmingled approbation. His letter is too much like an invective against religion itself. It is true, he speaks of fanaticism; but of fanaticism where? Out of the Church, in the endless schisms to which schism has given rise. But what had he to do with that, great as it may be? Or is it fanaticism, characteristic of and prevalent in the Church? Our veriest enemies would not accuse the *body* of our Church of an excess of this, or its principles of any tendency toward it. There may be some of its members who partake too much of the spirit of the age: but this is the tendency of the human mind, in every age, in every body of men, displayed in one form or other; and he who would be perfectly secure from contamination, must not only abandon the Episcopal Church, but resolve to have no further intercourse with his fellow-man. The fanaticism of which he speaks, he describes, as it pleases to be called, "*Evangelical Religion.*"

Is it said that the author derides a cant term? Alas! how often is this done, by those who, however unconsciously, are hostile to the truth as it is in JESUS, and whose indiscriminate and unguarded denunciation of an abused *word*, tends to root out the wheat as well as the tares from the field of the Church. The term here employed is of too solemn import to be trifled with. It may have been misapplied, but it would be difficult to find another more appropriate to the circumstances of the age, when used in its natural and proper meaning. We regretted to see it introduced in this letter with a sneer, which it did not deserve; and without a qualification, which it did demand. It opened to us at once a view of the author's character, which we were loath to behold; a view which has been but too strongly confirmed by subsequent and unquestionable information. The melancholy fact has sounded a solemn warning to our hearts; and we echo the sound for the benefit of all. It says to every minister of the Church, to every disciple who kneels at her altars—Withdraw yourself from the world, and devote yourself to your appointed duty; for in relaxing the strictness of religious character, and yielding to the influence of worldly fascination, you are approaching the confines of practical Romanism, or any other refuge to which a moral madness shall drive you. Alas! for him who flees to the Church of Rome, that he may hear no more of "Evangelical Religion."*

We view the subject in another aspect, for the benefit of some within and without our pale, to correct an impression which obtains extensively, with respect to the relation in which we stand to the Church of Rome. It is supposed that a mere "paper wall" is that which separates us. We consider it a slander; but it is the aspersion which we bear in common with the Church of England. It has ever been cast upon her, because her moderation was content with reforming, without annihilating the polity of the Church—with reducing the orders of the ministry to primitive subordination, and the ceremonies of worship to primitive simplicity, without introducing spiritual democracy and anarchy into her bosom. Thus aiming at a golden medium, bitter enemies (as usual) were raised up, at both extremes of opinion. The principles of the Church of England are ours, but our situation has been different from what hers was at the Reformation. We were preceded in this country, not by Romanists, but by Puritans and Dissenters. It was natural then, that in establishing the authority of our *Episcopal* orders, we should almost forget our *Protestant* principles. At least, that in avoiding a Scylla on the one hand, we should forget that there was danger of a Charybdis on the other. From the nature of the human mind, (which is never more prone to error on one hand, than when zealously engaged in correcting it on another,) this would be the unwatched tendency of our situation. And have we not had warning that such an effect was operating on such minds among us? The sermon before the New-Jersey Convention, a year ago, created a well-grounded alarm in our borders. It was applauded by Romanist periodicals, as sound doctrine on the infallibility of the Church; and though an acute metaphysician might discover a distinction, yet that very distinction resembled but too closely the distinctions urged between the doctrines of the Church of Rome, when explained by her cardinals, and the same doctrines as common sense and the public mind would understand and inculcate them. We envy not that man who does not fear to elevate our Episcopal orders above our Protestant principles; who does not watch over himself, lest attached as he is to the peculiarities of our Church, and convinced alike of the divine authority and salutary influence of our polity, he do not first idolize them in his heart, and then enshrine them before the world.

The fact before us may convince some that there is a difference between us and them; that when one of our ministers ceases to be Protestant in his spirit and principles, he feels that he is not at home among us, and that even when he goes out from among us, he feels that he is making an important change—a change which he trembles to make, even after many days of anxiety and nights of sleeplessness, until he goes abroad to seek in other climes a confirmation of his not yet adopted faith.

It is an opportunity for us to assert our Protestant character, as a true daughter of that Church which was the bulwark of the Reformation, and has ever since been the enemy most feared by declining Rome. We pray for union among all "that name the name of CHRIST;" but if this union be effected, it can only be when Romanism shall have rescinded the innovations of her priesthood, and abandoned the idolatries of her ceremonial.

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* If any say the warning is unnecessary—"Let him that thinketh he standeth take heed lest he fall"—"after the same example of unbelief."

From the Presbyterian.

AMALGAMATION.

THE utopian scheme of union for all Christian denominations jars sadly in practice. Union in the truth is desirable: and not only desirable but practicable, when the Spirit of GOD shall so illuminate and sanctify men as to make them of one heart and one mind; but in the present state of the Church it is as impracticable as the perpetual motion. Projectors of the one are as certainly doomed to be disappointed as projectors of the other. All attempts have hitherto proved abortive to unite the several Christian denominations in the work of foreign missions, in Sunday school operations, and in tract societies; and even in the Bible cause, in which harmony of action has hitherto been preserved to a much greater degree than in any other religious institution, there are symptoms of rupture. Foreign Baptist missionaries have determined to teach the Heathen, through the medium of their Bible translations, that there can be no Christian baptism without immersion, and at this display of sectarianism the Bible Society have justly taken alarm, and resolved to withhold their aid in circulating these translations. The Baptists of this country justify their missionaries, and threaten to separate from the Society unless they shall so far become sectarian as to aid them in making the Bible speak a new language on this subject. This is the present posture of affairs, and in the end we may apprehend that each denomination will have its own Bible society. We mention the fact with sorrow, for we had believed that Protestants might safely unite in circulating the Bible without note or comment. Now, however, we fear that we have mistaken the agreement of Christians even on this point. Missionaries of other persuasions may follow the example of the Baptists, and give a sectarian aspect to their translations of the Bible in foreign languages, and this must necessarily result in a disseverance of the present union. But this is not all. When coalitions have been attempted, and have failed, the parties are driven to a greater distance from each other than they were at originally. The last number of the Biblical Repertory, in reviewing the work of Van Dyck on Christian Union, presents the following instructive historical incident:—

"When we first heard of the publication and character of the work before us, we were forcibly reminded of a hero in the same vocation, who flourished about a hundred and seventy or eighty years ago, who devoted more than half his life assiduously to the benevolent enterprise, and whose want of success, we fear, is destined to be again exemplified in the case of the benevolent American laboring in the same field. We refer to the celebrated John Dury, a native of Scotland, who was born about the beginning of the seventeenth century, and who from 1631 to 1674, was constantly and laboriously engaged in bringing about a general pacification and union throughout the Protestant world. He devoted himself to this object with an ardor and perseverance altogether without a parallel. He seems to have been an honest, amiable, pious, and learned man: but by no means remarkable for the soundness of his judgment. He conceived the plan of uniting all the Lutherans and Reformed in one great body. For this purpose he laboriously travelled through every Protestant country in Europe; wrote letters; personally addressed the clergy and the people of both communions; persuaded, entreated, warned, and by every variety of means exerted himself to terminate the strife and conflicts of Protestants, and to bring them all together under one general name and form. He took unwearied pains to engage in this enterprise kings, princes, and magistrates, as well as ecclesiastical dignitaries, and all others whom he could approach. Archbishop Laud at first approved and recommended his plan; but afterward threw difficulties in his way, intending, it would appear, to use him only so far and so long as he thought he could employ him as an instrument for promoting prelacy. Bishop Hall also, and Bishop Bedell, gave him and his enterprise their countenance and recommendation in the beginning of his career; but how long they continued to encourage him is not known. Mr. Dury was bred a Presbyterian, and received in early life Presbyterian ordination. He was a member of the Westminster assembly of divines, and signed the *solemn league and covenant;* but was prevailed upon, on the principle that it might facilitate the attainment of his grand object, to submit to a reordination in the Church of England. He spent more than forty years in this benevolent enterprise; travelled again and again with wonderful perseverance throughout Great Britain and Ireland, and from one end to the other of the continent of Europe; consulted universities, and when their answers were favorable communicated them to the public. He published himself more than twenty books, some in Latin, for circulation throughout the continent, and others in English. After making for many years the union of all the Reformed and the Lutheran Churches his professed object, he extended his views, and seemed to think the union of *all professing Christians* practicable! He alleged, and endeavored to convince those whom he addressed, that all who could agree to receive the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, ought to be united in one family. And finally, appearing to adopt the opinion, that all religion consisted in certain mystical feelings, which might be found in connection with almost any and every form of doctrinal belief, he seemed to consider scarcely any diversity of opinion as a sufficient ground for separation.

"It is scarcely necessary to say that Mr. Dury in this enthusiasm of liberality, found few enlightened and respectable adherents. The majority of those who favored his plan belonged to the Reformed Churches. The great mass of the Lutheran body opposed him throughout, and many of them with warmth and even violence. John Matthiæ and George Calixtus were almost the only conspicuous Lutheran divines who fell in with his plan, and appeared as its advocates. On the whole, there can be no doubt that Dury's enterprise rather increased alienation than promoted unity. He wore out his days in unprofitable toil; bore rebuffs, insults, and multiplied troubles with wonderful patience, until he finally died in obscurity and poverty, neglected by those who had once encouraged him to go forward in the prosecution of his utopian scheme. Nor was this all. The influence of what was done, on the Lutheran Church was peculiarly unhappy. The publications of Matthiæ, under the title of the Olive Branch, were publicly condemned as pestiferous, and by a royal edict excluded from Sweden, in which kingdom the author lived. And with regard to Calixtus, while he endeavored, as Mosheim remarks, to free the Church from all sects, he was considered by great numbers of his brethren as being the father of a new sect, that of the *Syncretists,*—a sect which was considered as pursuing peace and union at the expense of divine truth. He became instrumental in throwing the whole Lutheran body into a most unhappy commotion, which was a long time in passing away."

From the Barbadian.

ABOLITION OF WEEK-DAY SERVICE IN CATHEDRALS.

WE quote the following admirable observations on this important subject from the Morning Herald of Tuesday.—*Worcester Guardian.*

"The York Chronicle has the following statement in reference to an intended innovation in the cathedral service:—'It being apprehended, on good grounds, we believe, that the Church Commissioners mean to commence their work of reform by taking away part of the income of cathedrals, and curtailing their services, particularly the week-day services, a petition to the commissioners against such innovation has been this week most numerously and respectably signed, and we hope it will have the desired effect. Seriously should we regret if the only opportunity which can be afforded of attending the services of the Church on week days were taken away.' The public are aware that we have for many years advocated such a reform in the Church Establishment as would have for its fruits the promotion and nourishment of true religion by the suppression of all proved abuses, among which we reckoned pluralities, non-residence, holding livings in *commendam*, sinecures, and such an unjust inequality in the appropriation of the revenues of the Church as suffocated the piety of one portion of our clergy with the worldly embarrassments of oppressive wealth, while others were left to bear the burden and heat of the day in the spiritual vineyard, without having such reward for their labors as could allow their minds to be disengaged from the vulgar anxieties of life. Our plan of reform never contemplated the exercise of that base and sordid economy which would starve the services of the altar for the sake of saving some paltry sum from which the community could receive no sensible benefit—such is the economy that would suppress the week-day adoration of the Most High in our cathedrals—the only churches in which rich and poor, the sojourner, the traveller, and the stranger, without regard to parochial distinction, may meet together every day in the week to join in the solemn services of our religion, escaping for a short time from the bustle, and business, and feverish excitement of the world, to drink spiritual refreshment at the ever-flowing fountain of Christian consolation. For our cathedrals were intended to supply the living waters which the Psalmist panted for, 'as the hart for the water-brooks, every day, and all day long to those who thirsted for them, and who came to buy without money and without price.' Is there too much religion in the land already that our rulers meditate closing the doors of our cathedrals six days out of seven, and thus depriving a large portion of the people of more frequent and more convenient opportunities of hearing divine service than at any stated hours that one day only in the seven can afford? Away with such pretended reform! It is an attack upon religion itself, not upon its abuses—it is extinguishing the lamp of divine truth in the temple six days out of seven to save the feeding it with oil—it is the sacrificing of the interest of GOD to Mammon! Whatever sinecures are connected with the cathedrals let them be cut off as dead branches, after the death of the present incumbents. But let no sacrilegious axe, under pretence of reformation, be wielded against the green and living boughs of the tree which throws its refreshing shade over the wayfarer and the pilgrim who come to drink from that 'holy font that flows fast by the oracle of GOD.' Such sinecures as are connected with cathedrals may be made available to increasing the value of small livings, and such an appropriation of sinecures was, if we recollect right, a part of Sir R. Peel's plan of sound and beneficial Church reform—a plan that would have been by this time in full operation if the alliance of the Whigs with the Destructives had not given a temporary triumph to those who, under the pretence of reforming our institutions, would level them with the dust. We would reform that we might preserve—we would remove the abuses from both Church and State, to give more glory to the altar and more stability to the throne."

THE SURPLICE.

THE strong prejudices entertained by a large proportion of the settlers of New-England, against the Church of England and its religious rites, ceremonies, and customs, must be, in the recollection of many persons, yet alive. The reading of the Scriptures as a part of public worship, and the use of the Lord's Prayer, were discountenanced and condemned. Organs and all instruments of music were excluded the meeting-houses. The celebration of Christmas was prohibited by law, under severe penalties. The vestments worn by the clergy in the performance of divine service, and the public offices of the Church, were reprobated and ridiculed as Popish. A wonderful and happy change of sentiment has taken place in the community. Prejudice has generally given way to reason; and things are viewed in their true light. People now readily adopt whatever is proper, although before used or practised by others, differing, in some respects, from themselves.

In many societies of most, if not all religious denominations, organs have been introduced in public worship; and other musical instruments are used without giving offence. The celebration of Christmas is no longer a crime; and its propriety is admitted by many Non-episcopalians. Black gowns are adopted and worn by ministers of those societies who formerly were loud in their condemnation of such garments, and objections are no longer heard.

The use of the white surplice is still confined to the Church. Its appropriate fitness has not, probably, engaged the attention of other denominations. Whenever the subject shall be duly considered, it is fair to presume that the surplice will become as common among all denominations of Christians, as the black gown and the organ.

I was led to these remarks from seeing the observations of Dr. Adam Clarke, an eminent and learned minister of the Wesleyan Methodist connection, in his Commentary on Exodus, chap. xxviii, verse 2, which are as follows:—

"The garments," (of the Jewish high-priests,) says the sacred historian, "were for *honor* and *beauty*. They were emblematical of the office in which they ministered.

"1. It was *honorable*. They were the ministers of the Most High, and employed by him in transacting the most important concerns between GOD and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures.

"2. They were for *beauty*. They were emblematical of that holiness and purity, which ever characterize the Divine nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the Gospel ministry, and that beauty of holiness, without which none can see the LORD? As the high-priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the Gospel bear some resemblance to what *is come?* The *white surplice*, in the service of the Church, is almost the only thing that remains of those ancient and becoming vestments, which GOD commanded to be made for *glory* and *beauty*. Clothing emblematical of office is of more consequence than is generally imagined."

Christian Witness.

THE PRINCIPLE OF MISSIONS.

A SYSTEM of professed Christianity which maintains light opinions of human depravity, and softened explanations of the threatening of eternal damnation, cannot be expected to take a deep interest in the spiritual condition of the human race. When we notice what we esteem a slight disease, we are not particularly anxious about the means of cure—our remedies are mild and tardily administered, and we are willing to trust to the healing power of nature. Not so when we observe the symptoms of one of those dreadful maladies which quickly send men to destruction; then we are alarmed and in earnest, and ply vigorously and without cessation every method of arresting it, which science and experience can devise. Similar to this must be the feeling of those who are truly engaged in the missionary cause. Those who entertain different opinions of the extent of human depravity and its consequences, may talk about missions, and attempt to excite among themselves some interest in their favor; but this is in self-defence, and because they are roused by the reproach of lukewarmness. They can have no heartfelt devotion to this species of Christian benevolence. It is not simply because Christianity will improve the temporal condition of those to whom it is communicated; saving the idolater from moral degradation, and from expensive offerings and sacrifices of human blood; restoring woman to her just privileges, her mild control, and purifying influences, and thus bring in its train all the benefits of civilized life; it is not on these accounts alone that we are to promote the dissemination of our religion. Great, unquestionably, as are the moral and temporal advantages which accrue to those who are the subjects of missionary labors, this must not be our sole or our principal reason for promoting them. Would we aid missions upon proper and efficient principles, we must aid them because they are the means appointed by GOD for taking perishing sinners from a state of condemnation; for introducing the lost sons of Adam into the flock and fold of CHRIST; for extending the triumphs of the Redeemer over sin, Satan, and death; and for peopling the mansions of the blessed with pure and rejoicing spirits, who might otherwise have been the hateful and blaspheming subjects of eternal condemnation and misery. When mere temporal advantages are to be communicated to our fellow-creatures, and moral renovation for the purpose of inducing them to live with greater purity and dignity, "the life of to-day,"—when these are the only motives that impel us to the missionary cause, it will inevitably be pursued with the caution, the delay, the controlled feelings and views of a worldly policy. Let me know what opinions any set of men hold in regard to the distinguishing characteristics of the Gospel of CHRIST, and I can almost predict how high the thermometer of their religious benevolence will rise when applied to the atmosphere which envelopes the sin-darkened nations. With the true and faithful missionary, the Gospel does not seize hold upon his affections, sustain his self-denial, and animate his labors, as the Gospel of CHRIST the moral teacher, CHRIST the author of immortality, CHRIST the renovator of religion. No—it is CHRIST crucified; CHRIST the atonement for his sins; CHRIST the only and the all-sufficient means of his restoration to the favor of GOD and the hope of future blessedness. This is the saying which is worthy of all acceptation, and which he earnestly desires may be accepted of all. This is the Gospel which he readily perceives was not communicated for himself alone, but for every creature born in the same state of condemnation with himself. And the gratitude which he feels for his own deliverance, his present consolations and future hopes,—while it fills his mouth with praises to GOD his Saviour, engages his hands and his heart to promote the cause which he knows to be dearest to that Saviour,—for which he endured the cross, despising the shame—even the salvation of the world.—*Wainwright.*

ANECDOTES.

VIVASOUR POWELL, a noted minister in Wales, who died in prison on account of his attachment to the Gospel, in 1670, once hearing of a poor man in his neighborhood, who followed his calling on the Lord's day, went to him, and asked him why he broke the sabbath. The man replied, that he could but barely maintain his family by his earnings on the sabbath, added to those of the week. Mr. P. inquired how much he earned a day, and on being informed, engaged that if the man would attend public worship every Lord's day he would pay him a day's wages weekly. The man attended Mr. P.'s ministry, and for some time regularly received his pay. At length Mr. P. having for some little time forgotten to pay the man, called upon him, and familiarly said, "I am in your debt." The man answered, "No, Sir, you are not." "How so?" said Mr. P., "I have not paid you since such a day." The man replied, "I can now trust GOD, for I have found that he can bless the work of six days, for the support of my family, equally as when I worked on the sabbath." Ever after he observed the law of GOD, and proved that "in keeping his commandments there is great reward."

A MINISTER in Wiltshire, walking near a brook, observed a poor woman washing wool in the stream; which is done by placing it in a sieve, and dipping it in the water repeatedly, until it is white and clean. He engaged in conversation with her, and, from some expressions of regret and gratitude which she uttered, was induced to ask her if she knew him. "O yes, Sir," she replied, "and hope I shall have reason to bless GOD for you to all eternity. I heard you preach at W——, some years back; and hope your sermon was the means of doing me great good."

"Indeed, I rejoice to hear it; pray what was the subject?" "Ah, Sir, I can't recollect that; mine is such a bad head." "How then can I have done you good, if you don't even remember it?" "Sir, my poor mind is like this sieve; the sieve doesn't hold the water, but it runs through and cleanses the wool; my memory does not keep the words, but, blessed be GOD, he made them touch the heart; and now I don't love sin; I go whenever I can to hear of JESUS CHRIST; and I beg of him every day to wash me in his own blood, which cleanses from all sin."

This practical way of remembering is the best of all remembrance. Our stores of religious information cannot render us service unless they are reduced to practice.

Reader, do you complain of want of memory, as to what you read of the Bible? Let this anecdote give you a hint. Keep the sieve wet; let the water constantly be running through. The effect, by GOD's blessing, will be seen in your conduct.

BOARDING SCHOOL FOR BOYS,

NEW-HAVEN, CONN.

G. A. DE WITT, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian, Anthon, and Eastburn; Rev. Mr. Schroeder; Rev. James W. Cooke, [St. George's Church;] Hon. Henry Meigs; Swords, Stanford & Co., 152 Broadway; Meigs D. Benjamin, Esq., 195 Pearl-street.
Providence, Rev. Dr. Crocker.
New Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.
Hartford, Rt. Rev. Bishop Brownell.
Boston, Rt. Rev. Bishop Griswold.
Washington City, Hon. John Forsyth; Hon. William J. Grayson.
Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

NATHAN BOURNE CROCKER, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

TRISTAM BURGES, Representative in Congress.

The following gentlemen have expressed their entire concurrence in the foregoing testimonials—John Griscom, Professor, &c.; R. Everett Pattison, Pastor of the First Baptist Church, Providence; Thomas T. Waterman, Pastor of the Richmond street Congregational Church; John Brown Francis, Governor of Rhode-Island; Henry Bowen, Secretary of State; Samuel W. Bridgham, Mayor of the city of Providence.

April 14, 1836. 6w.

CLASSICAL INSTRUCTION.

A GENTLEMAN who has had experience in the business of instruction for the last four years, and who can give the best references for character and qualifications, wishes to employ a portion of his time in teaching in this city. He would engage in a family or public institution, prepare young gentlemen privately for college, qualify them for admission into the advanced classes, or assist them in their studies. Address "D. S." at the office of the Churchman, 46 Lumber-street.

SEMINARY FOR YOUNG LADIES,

CHESHIRE, CONN.

THE Summer Term of MISS CORNWALL'S Seminary, will commence Wednesday, the 20th of April.

Tuition per term of twenty-two weeks.

Common English Studies,	$6 00
Higher English Studies,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing and Painting,	10 00
do. do. (including oil painting,)	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing and lights. As the number of boarders is limited to eight, it is necessary that all who wish board with the Principal, should make early application.

It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. Mr. Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Hawks; Floyd Smith, Esq., New-York; Rev. Edward Neufville, Savannah, Georgia.

March 15, 1836.

NEW BOOKS.

100 copies of Professor Hale's "ILLUSTRATIONS OF THE LITURGY," on hand, and for sale by the General Protestant Episcopal Sunday School Union.

March 17, 1836.

PROTESTANT EPISCOPAL PRESS, PRINT.